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VOL. 2

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No. 2

LIBRARY NOTES AND NEWS.

AT the January meeting of the Council of Governors the fifteenth annual report was presented, consisting of a review of the work of the library for the year 1914, and it may not be out of place in these pages briefly to summarize such portions of the information contained therein, as are likely to be of interest to our readers.

At this meeting Sir Alfred Hopkinson, K.C., resigned the Chairmanship of the Council, in consequence of his removal to London, following upon his retirement from the Vice-Chancellorship of the University of Manchester, to the great regret not only of the Governors but of all the officials of the library.

Sir Alfred Hopkinson had occupied the position of chairman for upwards of eleven years, and the Council took the opportunity of placing upon the minutes a record of their high appreciation of the valuable services which he had rendered to the library.

We are glad to be able to report that Sir Alfred is by no means severing his connection with the library, since he retains his seat on the Council as one of the Representatives of the University and is also a Life-Trustee.

Sir George Watson Macalpine, J.P., a Representative Governor, and a Life-Trustee, who has already rendered inestimable service to the library, as Chairman of the House, Finance, and Building Committees, was elected to the position thus vacated.

The following reappointments were also made: Mr. William Carnelly as Vice-Chairman; Sir Thomas T. Shann, J.P., as Honorary Treasurer; and Mr. Gerard N. Ford, J.P., as Honorary Secretary.

Changes in the personnel of the Council occurred during the year. The Rev. A. W. H. Streuli resigned the seat which he had held as a Co-optative Governor since the formation of the Council in 1898, in consequence of his removal

to Peterborough, and was succeeded by the Rev. J. E. Roberts, M.A., B.D.

On the 7th of October the library sustained a great loss through the death of Mr. Stephen Joseph Tennant in the seventy-second year of his age. Mr. Tennant was the twin brother of the late Mrs. Rylands, and was closely associated with the institution from its inception. As one of the original Trustees, as a Life-Governor, and as Honorary Treasurer, he served the library with untiring devotion and ability from the date of its inauguration until within a few days of his death.

The right to appoint a Representative Governor to succeed Mr. Tennant was vested in the Standing Committee of the Manchester Diocesan Conference, who appointed Professor C. E. Vaughan, M.A., Litt.D., as their representative.

Immediately upon the outbreak of the war two members of the staff volunteered for service in response to the appeal for recruits. The Governors at their succeeding meeting decided to give every facility to members of the library staff to volunteer, and at a later meeting placed the following resolution upon the minutes :—

“That members of the library staff who join the National Forces, “or the Red Cross, shall have their positions kept open, and “shall be paid such portion of their salaries as the Emergency Committee may determine, provided (a) that in no case shall the amount “paid be less than half, and (b) that no member of the staff shall “suffer financially as the result of enlistment.”

Six members of the staff are now either on full active service, in training, or are rendering part time service.

MR. OLIVER J. SUTTON, is serving in Egypt as First Lieutenant in the 9th Battalion of the Manchester Regiment.

MR. T. MURGATROYD, MR. E. C. SCHWEMMER, and MR. B. ENRIGHT have joined the Public Schools' Battalion.

MISS WOODCOCK is in training for Red Cross Work.

SERGEANT A. COOK is rendering service as Drill Instructor.

Hitherto, through the ready co-operation of the other members of the staff, most of whom from various causes are ineligible for military duty, the service of the library has been efficiently maintained, without extra assistance.

There is cause for great satisfaction in reviewing the work of the library during the period covered by the report, inasmuch USE MADE
OF THE
LIBRARY. that from whatever point of view it is regarded, there are unmistakable evidences of progress. The library's sphere of influence continues year by year to widen, in proportion as the power to serve readers is increased, and this result is being accomplished by the consistent development of its various departments and activities along the lines which, hitherto, have been most fruitful of good results, rather than in new developments of outstanding importance. It is therefore gratifying again to be able to report a steadily increasing use of the library by all classes of readers.

The efforts which have been employed throughout the year to develop the resources of the library, and to reduce the GROWTH
OF THE
COLLEC-
TIONS. number of lacunæ upon its shelves, have met with gratifying success. In this respect the officials have to acknowledge the valuable assistance which they have received from readers who, in the course of their investigations, have often been able to call attention to the library's lack of very important authorities. In most instances it has been possible promptly to supply the deficiency, whilst in the case of works of rarity, which are not readily procurable through the ordinary channels of supply, steps have been taken to obtain them with the least possible delay. It is almost needless to say that suggestions of any kind, which have for their object the improvement of the efficiency and equipment of the library, are not only welcomed, but are cordially invited, and receive prompt, careful, and sympathetic consideration.

It may not be out of place briefly to refer to the help and guidance which officials are constantly called upon to render to LIBRARY
SERVICE. scholars and students, not only by personal attention in the library itself, but also in response to requests from various parts of the world, through the medium of correspondence, with the occasional aid of the photographic equipment. Such services cannot be reduced to any reliable statistical statement, but they bear fruit in the grateful acknowledgments of indebtedness to the library, which often find expression in the footnotes and prefaces of published works.

The additions to the library during the year numbered 4964 volumes of printed books and manuscripts. These accessions THE
YEAR'S AC-
CESSIONS. include many rare and interesting items of Tudor and Stuart literature from the Huth collection, to the enrichment of a

section of the library which is already noteworthy ; a very useful collection of Portuguese literature, which has strengthened our collections on a side hitherto somewhat weak ; a much needed set of the "Collections of the William Salt Archæological Society" ; a number of early printed books from the library of the late Colonel Fishwick ; two important works of Millingen on the "Peintures antiques des Vases Grecs" ; Lamberg's "Collection des Vases Grecs," publiée par A. Delaborde ; a set of the "Hunterian Club Publications," in 16 vols. ; Cohen's "Description des Monnaies frappées sous l'empire Romain," in 8 vols. ; a set of the "Revue des cours et conférences," in 42 vols. ; a set of the publications of the "Société Linguistique de Paris," in 18 vols. ; "Les Oeuvres de Saint Simon et d'Enfantin," in 47 vols. ; Phillips' "General State of Europe" (1688-1733), in 46 vols. ; a large collection of Commonwealth News-sheets ; and two sheets of printed Indulgences of 1498 and 1508 respectively, which are of great rarity and importance.

The manuscript purchases include a collection of Letters and Documents relating to Lancashire (1576-1760) ; a thirteenth century manuscript commentary of the "Sententiae" of Petrus Lombardus ; a Nebuchadnezzar cylindrical proclamation of unusual shape ; five Charters relating to the Church of Plympton, Devon (1180-1317) ; Queen Elizabeth's "List of New Year's Gifts," 1559, in the form of a long vellum roll bearing the Queen's signature several times over ; three Syriac MSS. of the Peshitta New Testament ; a collection of Staffordshire Deeds, 1508-1616 ; and a collection of Law Tracts in 13th and 14th century hands, containing "Magna Charta Edwardi I," "Parvus Hyngham," etc. The most noteworthy addition of the year was the Syriac manuscript of the "Odes and Psalms of Solomon," which the library was enabled to acquire through the generosity of Dr. Rendel Harris, and which was described in the pages of our last issue.

These are but a few of the works added to the library during the year, taken almost at random, but they furnish some idea of the character and importance of the accessions which are constantly being obtained.

In the accompanying list of donors, which contains 109 names, we have, in the 555 volumes so generously presented, fresh GIFTS TO proof of the sustained and increasing practical interest in THE LIBRARY. the library. Several of the gifts have been offered as marks of

gratitude for the help and inspiration which the library, both by reason of its atmosphere and contents, has so often afforded. The Rev. D. A. de Mouilpied's welcome gift of 126 volumes of Huguenot literature, some of which are of considerable rarity, was of this character. Mr. and Mrs. Bentham presented 80 volumes of miscellaneous literature, including some useful additions to the Oriental section of the library, in memory of the late Canon Atkinson. Mr. Thomas Wise, a most generous friend of the library, has presented a number of volumes of his privately printed reprints of unique Browning, Barrow, and Brontë items, which are in his personal collection. Of these reprints the edition is strictly limited to thirty copies, all of which are intended for private circulation. There is a pathetic interest about the beautifully printed catalogue presented by Mrs. Widener, of New York, in memory of her son, the brilliant young bibliophile, who went down in the "Titanic," carrying with him some remarkable bibliographical treasures, including an unique copy of the first issue of Bacon's "Essays". The volume consists of a "Catalogue of an important collection of the books and manuscripts of Robert Louis Stevenson in the library of the late Henry Elkins Widener," the bibliographical value of which is considerable, since it contains an almost complete list of the first editions of Stevenson's works. There are many other volumes of outstanding interest amongst the gifts equally deserving of mention, but in a short summary of the report, such as the present, it is not possible to do more than refer to one or two which seem to call for special notice.

In the name of the Governors we take this opportunity of renewing the thanks, already expressed in another form, to the donors of these generous gifts, and also of assuring them that these expressions of interest and goodwill are a most welcome source of encouragement.

DONORS, 1914.

Mr. and Mrs. Bentham.

Marco Besso, Esq.

W. K. Bixby, Esq.

Bodley's Librarian.

Miss Broadbent.

Professor Carleton Brown.

Professor J. Capart.

Dr. E. Crouse.

Lady Durning-Lawrence.

Frank Falkner, Esq.

Professor Dr. A. Feuillerat.

Dr. Alan H. Gardiner.

S. Gaselee, Esq.

Professor Dr. G. A. Gerhard.

Trustees of E. J. W. Gibb Memorial.	Dr. H. Omont. S. W. Partington, Esq. Julian Peacock, Esq. The Rev. G. E. Rees. The Rev. R. Relton. George H. Rowbotham, Esq. Charles Rowley, Esq. Miss C. H. Royce. J. F. Sachse, Esq. Miss Emily Sharpe. Messrs. H. Sotheran & Co. W. Stewart, Esq. Councillor E. F. M. Susman. Testimony Publishing Co. G. Thomas, Esq. H. Yates Thompson, Esq. Dr. Paget Toynbee. W. T. Vincent, Esq. Mrs. Widener. T. J. Wise, Esq.
Monsieur P. Le Verdier.	
The Librarian.	
Professor Dr. F. Liebermann.	
The Rev. C. S. Macalpine.	
Sir George Macalpine.	
Messrs. Macmillan & Co.	
The Rev. D. A. de Mouilpied.	
The Rev. Professor Dr. J. H. Moulton.	
Aberdeen University.	
Aberystwyth. National Library of Wales.	
Auckland Public Library.	
Barcelona. Biblioteca de Catalunya.	
Baroda Central Library.	
Bengal, Government of.	
Berlin. Kommission für der Gesamtkatalog der Wiegendrucke.	
Boston Public Library, Mass.	
British and Foreign Bible Society.	
Bryn Mawr College, Pa.	
Cambridge University Press, Syndics of.	
Carnegie Endowment for International Peace.	
Carnegie Foundation.	
Chicago University.	
Connecticut. Academy of Arts and Sciences.	
Copenhagen. Det Store Kongelige Bibliothek.	
Cornell University.	

- Dublin. National Library of Ireland.
Durham University.
Gand. Bibliothèque de l'Université.
Groningen. Rijks-Universiteitbibliotheek.
Japanese Government Railways.
Lancashire and Cheshire Association of Baptist Churches.
Library Association.
Lisbon. Academia das Sciencias.
London. British Museum.
London. Guildhall Library.
London. Jews' College.
London. Middle Temple Library.
London. Patent Office Library.
London. Victoria and Albert Museum.
Manchester. Chetham Library.
Manchester. Egyptian and Oriental Society.
Manchester. Victoria University.
New York. Columbia University.
Paignton. The Order of the Cross.
Petrograd. The Imperial University.
Royal Hungarian Railways.
St. Andrews University.
St. Anselm's Society.
St. Louis Public Library.
Sheffield. Hunter Archæological Society.
Sheffield Public Library.
Société Asiatique.
Stockholm. Kongelige Bibliotheket.
Strassburg. Kaiserl. Universitäts- und Landes-Bibliothek.
Sydney Free Public Library.
Toronto. Provincial Museum.
Uppsala University.
Utrecht University.
Vienna. K. K. Univ. Bibliothek.
Washington. Congressional Library.
Washington. Smithsonian Institution.
Washington. Surgeon-General's Office Library.

Washington University. St. Louis, Mo.

Worcester, Mass. Clark University.

Yale University.

Interest in the public lectures, which have come to be regarded as one of the established institutions of Manchester, has continued unabated throughout the year. In the current series several subjects of very exceptional interest have been dealt with by acknowledged authorities, in the course of which new theories have been advanced, which are calculated to impart a new stimulus to study in their respective fields of research.

Many of these lectures, in an amplified form, are to appear in the pages of this and succeeding numbers of the BULLETIN, and we take this opportunity of thanking the respective lecturers for so generously and readily acceding to our request to allow them to be published in this form. The lecture which Dr. Rendel Harris delivered on the 5th of January on "The Origin of the Cult of Dionysos," appears in the present number. Unfortunately the personality of the lecturer, and the brilliant flashes of humour and scholarship, in the form of asides, with which the lecture was illuminated, cannot be reproduced in cold print.

The same remarks apply with equal force to the lectures of Professor Conway on "The Youth of Vergil," of Professor Tout on "A Mediaeval Burglary," and of Professor Elliot Smith on "Ancient Egypt and its influence on the Far East". We are fortunate, however, in being allowed to give permanence to the interesting results of the investigations which the preparation of these lectures involved.

Of each of these lectures a small number of separately printed issues will be published. These will be on sale by the usual agents at sixpence each.

Encouraged by the enthusiastic welcome which has been accorded to the BULLETIN in its revival, we shall endeavour to give to it greater permanence as a literary organ, by the publication of a regular succession of original articles, such as those which appear in the present issue. We shall not lose sight of the original and primary object of the periodical, which is to call attention to the possibilities of usefulness which the library offers, by the regular publication of lists of accessions, and special reading lists and

PUBLIC
LECTURES.

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bibliographies ; but we believe we can also serve a useful purpose by inviting communications, which may take the form of literary and historical notes and queries.

Experience teaches us that much valuable time and energy is often wasted by two or more persons doing the same work in ignorance of each other's labours. Might we not help to obviate a good deal of this waste, by affording in our pages an opportunity for circulating information respecting bibliographical and other work which may be in progress, and in so doing render a service to scholars which would directly tend to the advancement of knowledge ?

We repeat what we said in our last issue that it is our ambition to make of the BULLETIN a useful medium of communication between the library and its readers, including the increasing number of students and scholars in all parts of the world who are interested in its welfare. By this means each might be enabled to profit by the experience of the other, and a feeling will be fostered that all are engaged in a common work, which cannot be other than beneficial in its effects.

It is scarcely necessary to say that no article or communication will be admitted to these pages which does not, in the editor's judgment, add something to knowledge.

One of the immediate results of the barbarous destruction of the University of Louvain with its famous library, was to call forth not only a storm of righteous indignation against the perpetrators of such an unprovoked act of vandalism, but also a widespread and sympathetic interest in the history of this interesting foundation. Many requests reached us for information respecting the history and the contents of the library, which we were unable to satisfy, in consequence of the inadequate character of the available authorities. We ventured, therefore, to make an appeal on behalf of our readers to Dr. A. Carnoy, the Louvain Professor of Zend, Pehlevi, and Greek Palæography, at present resident in Cambridge, for a brief but authoritative description of the library and its contents. The request was transmitted to Dr. L. Van der Essen, the Louvain Professor of History, at present in America, with the result that we are able to offer to our readers the interesting article which appears in the present number, possessing all the authority of first-hand knowledge.

It may interest readers to learn that Professor Van der Essen has been lecturing since the commencement of January at the University

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of Chicago, on the History of Belgium, and has now been appointed to the faculty for the remainder of the academic year.

We take this opportunity of thanking Professor Van der Essen and also Professor Carnoy for their kind and prompt response to our request.

Accompanying the article referred to is an appeal on behalf of the Louvain Library to which we venture to call special attention. We feel sure that there are many of our readers who would welcome an opportunity of giving practical expression to their sympathy with the authorities of the University, by joining us in the steps which we are taking, and which have for their object the rehabilitation of the devastated library. Offers of suitable works should be addressed to the Librarian of the John Rylands Library, Manchester.

The writer to whom we are indebted for the article on "An Old Turki Manuscript in the John Rylands Library" (Dr. A. Mingana) is one of the foremost authorities, not only on the Arabic language and literature, which is his native tongue, but on Syriac and the Semitic group of languages in general, and their literatures.

Dr. Mingana was responsible, in collaboration with Mrs. Agnes Smith Lewis, for the publication of that interesting and important volume which appeared last year under the title, "Leaves from Three Ancient Qur'ans, possibly Pre-'Othmanic, with a list of their variants". These leaves, recovered from a composite palimpsest, some pages of which are double palimpsest, purchased at Suez by Mrs. Lewis in 1895, present us with portions of a text differing so much from the *Textus Receptus*, as to constitute the beginnings of a textual criticism of the Qur'an.

Other articles from Dr. Mingana's pen may be looked for in future issues of the BULLETIN, since the Governors of the Library have been fortunate enough to secure his services in connection with the preparation of an exhaustive catalogue of the large and important collection of Arabic, Turkish and Syriac manuscripts in the possession of the library, numbering upwards of twelve hundred volumes, and including many texts not to be found elsewhere.

The second volume of the "Catalogue of Greek Papyri in the John Rylands Library" is upon the point of publication. In the preparation of this volume Dr. Hunt has had associated with him Mr. J. de M. Johnson, M.A., late Senior Demy

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of Magdalen College, and Dr. Victor Martin, of Geneva. The volume which runs to upwards of 500 pages deals with nearly 400 papyri, consisting mainly of non-literary documents of an official or legal character extending from the Ptolemaic to the Roman period. The chief interest centres in the description of the collection of carbonized papyri of Thmûis. These papyri were found, says Dr. Hunt, as well as others of the same group in various European collections, without doubt in the ruined building in Thmûis (Tell Timai), partly excavated by the expedition of the Egypt Exploration Fund during the season 1892-3, whose chambers were found choked by a medley of decayed rolls, and it is interesting to learn that the documents printed in this volume form the largest body yet published from this source. The texts, which are printed *in extenso*, are accompanied by extensive notes and commentaries, twenty-three plates of facsimiles in collotype, and most elaborate indices.

A number of documents of the Byzantine period remain to be dealt with. These will form the subject of a future volume, which it is hoped will appear at no very long interval.

Another thin quarto volume which is also upon the point of publication, consists of a "Description of 58 Sumerian Tablets comprising Temple and other records from Umma". These tablets were acquired for the library some three years ago, at the suggestion of the late Prof. Hogg and Canon C. H. W. Johns. They have been transcribed, transliterated, translated, and described by the Rev. C. L. Bedale, M.A., Lecturer in Assyriology at the University of Manchester. The volume will be of considerable interest, since it probably makes available for study the first batch of tablets from Umma.

Canon Johns has rendered the editor very valuable assistance in the preparation of this volume for the press, and is adding to the many services which he has already rendered to the library, by contributing an interesting foreword, in which he describes the nature of the transactions recorded.

There may be some of our readers yet unfamiliar with the character of such documents who would be interested to learn something about these dainty little clay tablets. For that reason we reproduce some of the paragraphs in which Canon Johns has so graphically described them.

SUMERIAN
TABLETS
FROM
UMMA.

Most of them, and all of them it may be, are what are usually called temple accounts. The ancient Babylonian temples were organized much as were the monasteries and other religious houses in our Middle Ages. They had large estates which they managed themselves. From these and the gifts of the faithful, they received, yearly, large revenues; mostly in natural products. There were a number of persons attached to the temple, priests, officers, and ministers of various sorts, who lived at the expense of the temple. The temple stewards were bound to furnish amounts of food, and other allowances to the persons who had a customary claim on the temple. They were also bound to keep account of what they received and furnished in this way. Also the servants, slaves, shepherds, and husbandmen on the estates received allowances for wages and for the maintenance of the flocks and herds of the temple.

It was the custom to write down a record of each transaction on behalf of the temple, and the stewards or the scribes gradually accumulated vast numbers of these memoranda, which they used to enter up periodically on large tablets, many of which survive, and may be regarded as ledgers giving both receipts and expenditure for months or years together. From these accounts, could we exactly interpret them, we should gain a very clear notion of city life in Babylonia.

Anyone who has tried to study the various account books of the monasteries in our own country will understand that in addition to the difficulties of decipherment, the entries, even when read with certainty, give rise to endless questions which are often insoluble. The entries are not written as consecutive prose, nor with regard to literary rules of composition, but only with a view to conveying an intelligible meaning to those versed in such accounts. Local names for commodities, local measures, local saints or divinities, and many other details will afford subjects for research.

Yet another of the library publications which is nearly ready for issue, consists of a portfolio of facsimile reproductions of eight early engravings which are preserved in The John Rylands Library. In addition to its fine collection of printed books of the fifteenth century, the library contains a small but very precious collection of the woodcuts and metal cuts that were issued separately in large numbers in the early part of the same period,

FACSIMILES
OF EARLY
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chiefly as aids to devotion. Two of these woodcuts are of exceptional interest and importance, and have been known and celebrated for a century and a half, but have not hitherto been reproduced in a satisfactory and trustworthy manner, by any of the modern photomechanical processes. The two woodcuts referred to, represent "St. Christopher" and "The Annunciation". The former has acquired a great celebrity by reason of the date (1423) which it bears, and which gave to it the position of the first dated woodcut.

Since the discovery in 1845, at Malines, of another woodcut representing "The Virgin and Child," and bearing the date 1418, which was afterwards acquired for the Royal Library at Brussels, and has it is to be hoped escaped the fury of the modern Vandals, the St. Christopher, in the estimation of some of the authorities, has lost its position. It must be pointed out, however, that the genuineness of the date on the Brussels print is seriously in dispute. There is a strong suspicion that the date has been faked, if not added later, since the character of the lettering in the date differs entirely from that found in the untouched ribbon scrolls, containing inscriptions, in the picture itself.

These and many other points of great interest will be dealt with by Mr. Campbell Dodgson, Keeper of the Prints and Drawings in the British Museum, a recognized authority on such matters, who has kindly supplied a descriptive letterpress and introduction.

The "St. Christopher" and "The Annunciation" have been reproduced in the exact colours of the originals, and also in monochrome. The other engravings, including an unusually fine dotted print, have been reproduced in monochrome. The price at which the portfolio will be sold will, it is hoped, not exceed five shillings.

Another interesting piece of work which has just been completed and is at present passing through the press, is the ENGLISH INCUN-
"Catalogue of English Incunabula in the John Rylands ABULA.
Library". It will be, if we mistake not, the first catalogue of the kind to be printed, and will consist of a full and minutely accurate bibliographical description of the library's remarkable collection of English books printed before 1501, including, of course, those printed by William Caxton. It will furnish full collations, and will be illustrated by facsimiles of pages from some of the outstanding and unique items in the collection.

Several other volumes are in the printer's hands, but we must reserve the description of them for some future occasion.

We have found it impossible to print the full list of the most important of the recent accessions to the library, without unduly increasing the number of pages in the present issue. We have therefore reserved the second half of the list for publication in the July issue, when it will be accompanied by an alphabetical author index to both parts.

The classification of the items in this list has been carried out in accordance with the main divisions of the "Decimal System of Classification," originally devised by Melvil Dewey in 1873, and in the interest of those readers, who may not be familiar with the system, it may be advisable briefly to point out the advantages claimed for this method of arrangement.

The principal advantage of a classified catalogue, as distinguished from an alphabetical one, is that it preserves the unity of the subjects, and by so doing enables a student to follow its various ramifications with ease and certainty. Related matter is thus brought together, and the reader turns to one sub-division and round it he finds grouped others which are intimately connected with it. In this way new lines of research are often suggested.

One of the great merits of the Dewey Decimal System is that it is easily capable of comprehension by persons previously unacquainted with it. Evidence of the recognition of its merit is to be found in the general approval and extensive use of the system throughout England and the United States. Primarily it was constructed for the arrangement of books on the shelves, but it is now very widely applied to the construction of catalogues.

The distinctive feature of the system is its employment of the ten digits, in their ordinary significance, to the exclusion of all other symbols —hence the name, "decimal system".

The sum of human knowledge and activity has been divided by Dr. Dewey into ten main classes—0, 1, 2, 3, 4, 5, 6, 7, 8, 9. These ten classes are each separated in a similar manner, thus making 100 divisions. An extension of the process provides 1000 sections, which can be still further sub-divided in accordance with the nature and requirements of the subject. Places for new subjects may be provided

at any point of the scheme by the introduction of new decimal points. For the purpose of this list we have not thought it necessary to carry the classification beyond the hundred main divisions, the arrangement of which will be found in the "Order of Classification" which precedes the list.

THE ORIGIN OF THE CULT OF DIONYSOS.¹

BY J. RENDEL HARRIS, M.A., D.LITT., LL.D., D.THEOL., ETC.,
HON. FELLOW OF CLARE COLLEGE, CAMBRIDGE ;
DIRECTOR OF STUDIES AT THE WOODBROOKE SETTLEMENT,
BIRMINGHAM.

MODERN research is doing much to resolve the complicated and almost interminable riddles of the Greek and Latin Mythologies. In another sense than the religious interpretation, the gods of Olympus are fading away : as they fade from off the ethereal scene, the earlier forms out of which they were evolved come up again into view ; the Thunder-god goes back into the Thunder-man, or into the Thunder-bird or Thunder-tree ; Zeus takes the stately form in vegetable life, of the Oak-tree, or if he must be flesh and blood he comes back as a Red-headed Woodpecker. Other and similar evolutions are discovered and discoverable ; and the gods acquire a fresh interest when we have learnt their parentage. Sometimes, in the Zeus-worship at all events, we can see two forms of deity standing side by side, one coming on to the screen before the other has moved off ; the zoömorph or animal form co-existing and hardly displacing the phytomorph or plant form.

One of the prettiest instances of this co-existence that I have discovered came to my notice in connection with a study that I was making of the place of bees in early religion. It was easy to see that the primitive human thinker had assigned a measure of sanctity to the bee, for he had found it in the hollows of his sacred tree : at the same time he had noticed that bees sprang from a little white larva, comparable with the maggot in a putrescent body. So he devised explanations of the origin of these larvæ, and not unnaturally theorised that the bee would arise in the body of an ox, if the ox were buried, or killed and shut up in a building, whose doors and windows were

¹ A lecture delivered in the John Rylands Library on 5 January, 1915.

closed for a sufficient length of time. Classical literature is full of these stories, and even Biblical literature is not destitute of the tradition, as witness the story of Samson, eating honey from the carcase of a lion. We will not, however, go to ancient literature, but to something much more ancient, the traditions and folk-lore of existing peoples.

For instance, there is a widespread folk-tale, according to which Jesus asks bread from an old woman who is baking, and upon refusal turns her into a woodpecker or an owl : you have a reminiscence of the story in Ophelia's statement in the play of Hamlet, that "the owl was a baker's daughter". This story, the explanation of which is not difficult, is, amongst the peasants of Little Russia, embroidered with another story from quite a different cycle. The old woman in this tale strikes Jesus on the head and makes a wound. In the wound is found a little worm, which Peter is bidden to extract and place in the hollow of a tree. The story-teller goes on to say that when they next passed that way, there was an abundance of honey in the tree. *Bees had been produced out of the Lord's head.*

In another form of the story, as told in Poland, Jesus is travelling with Peter and Paul, and asks for hospitality for the night from an old woman. Instead of a welcome they have stones thrown at them, and Paul is struck in the head. As the weather was hot, the wound putrified, and little maggots were produced, which Jesus took from the wound and placed in the hollow of a tree. A good while after, they passed that way again, and Jesus directed Paul to look in the tree hollow, where to his surprise *he found bees and honey sprung from his own head.*

In German Bohemia, the story is told without the introduction of the old woman. Jesus and Paul walk through the woods together. Christ's forehead itches, and Peter extracts the troublesome maggot and puts it in a hollow tree. Result as before.

Sometimes the peasant says that the bee-larva was found in a hole in the body of God, either an artificial hole made in his forehead, or elsewhere, from which it is removed into a corresponding hole in the tree, where bees are to be found.

In all these stories the oak in whose holes the bees are found has been externalised into the body of God in which the bees exist in germ-form. The Thunder-man is seen to be the externalisation of

the Thunder-tree ; the phytomorph and the anthropomorph standing side by side, and each of them being read in terms of the other, for each is the Thunder. Christ as the thunder-man has, in fact, stepped out of the Thunder-tree ; but he has not gone very far off and easily finds his way back.

Now it is easy to see that this method of regarding the oak as personified thunder, capable of an external and visible incarnation, may lead us to important results in other parts of ancient mythology. When, for example, we read that Athena sprang from the brain of Zeus, and was actually liberated from that temporary prison by the axe of Hephaestus, we have only to remember that Athena is the owl, and that, from the habits of the owl and its dwelling-place in the hollow tree, it has claims to be regarded as a Thunder-bird ; though, for want of sufficient colour-credentials, it cannot hold its own against the Woodpecker.

Zeus is, from this point of view, a projection of the Thunder-tree and of the Thunder-bird into human form, while Hephaestus with his axe (the thunder-axe of which we may see the wide diffusion in popular beliefs and in surviving cult-monuments) is himself an artificial double of the thunder-god, and in some respects nearer to the thunder than Zeus himself. Athena is the daughter of Zeus, because she is the daughter of the Thunder, and she springs from the thunder-struck oak.

We are now going to spend a little time over the myth of Dionysos, because it suggests a parallel to the birth of Athena. In Athena's case, the place of gestation is the head of Zeus, in the case of Dionysos, the story ran that when he was born of the intercourse of Semele and Zeus, and his mother had perished in the fiery embrace of her Olympian lover, Dionysos himself underwent gestation in the thigh of Zeus, and being born again from thence became the type of the twice-born man. It is natural, then, to enquire whether any explanation of the relations between Zeus and Dionysos can be made in terms of the oak-tree and the Thunder.

It is well known that the mythology of the Dionysos-cult furnishes some of the most obscure and intricate problems in the whole history of Greek religion. Who was Dionysos ? What is the meaning of his name ? Why is he born of Zeus and Semele ? And why re-born of Zeus ? How does he become a god of wine and take the

vine under his patronage? And what possible connection can there be between the Zeus-born babe, or the discoverer of the vine, or the Thracian hero of the Bacchic religion, whom the Maenads pursue in wild ecstasies upon the mountains? What connection has the Thracian Dionysos with the Phrygian Sabazios? How did they come to be identified one with the other? And how did the Bacchic revellers become identified at a later date with the followers of Orpheus and the initiates into the Orphic mysteries? And what is the meaning of the devotion to Dionysos in the very sanctuary of Apollo at Delphi? These are some of the questions which engage more or less successfully the attention of the students of Greek religion. Indeed, it is only after the enunciation of a series of inadequate hypotheses that the ground is cleared for one that harmonises and colligates the known facts and traditions. Without for a moment suggesting that it is in our power, by a fortunate intuition, to resolve the varied tangle of Dionysos-cults and customs, and the place of the god in Greek religion, we may perhaps be forgiven if we say that, up to the present, the solutions offered have failed because they did not go far enough back into primitive religion, and because they were not sufficiently simple. Suppose, then, we try and verify this statement by a hypothesis which goes down to the lowest stratum of religious ideas, and is as simple as it is primitive.

In order to make such a hypothesis, we recall the direction in which we were taken by Mr. A. B. Cook and others with regard to the character of the European Sky-God. He was found to be also a Thunder-god, who dwelt animistically in a thunder-struck tree (an oak-tree by preference as being the tree that is oftenest struck),¹ and whose bolts in the form of arrows or axe-heads were found, and often conserved in the neighbourhood of the tree, if not actually in its hollows. Moreover, as we have shown, the common belief that the thunder existed in bird-form, and could even be recognised as thunder by his red colour, led to the association of certain birds with the thunder and the thunder-tree. Last of all, it was evident that bees

¹ The oak is struck thrice as often as the pine, more than ten times as often as the beech. For the proof of this see my note in "Boanerges," p. 392, which was written without knowledge that the same result had been given in Frazer, "G. B.," VII, II. 298, from Warde Fowler in "Archiv für Religionswissenschaft," XVI (1913), pp. 318 sqq.

and honey, from being commonly found in hollow thunder-struck trees, had acquired a close affinity with the thunder-god, whether in bird-form or in his later human guise. The relationship was natural in any case ; but it was emphasised by the observation that the Woodpecker rifled the bees' nests. These things being so, we find that the animistic belief makes everything that thunder touches into thunder : the trees, the bird, the man, the axe.

If this be true, we must ask a further question : if the tree and its associated animate and inanimate forms are thunder, what shall we say of the parasites of the tree ? Are they thunder also ? In the case of the mistletoe, the evidence for an affirmative reply is being piled very high by Dr. Frazer in the "Golden Bough," and we have no need to repeat his arguments, or gather over again his multitudinous facts. The mistletoe, however, is not the only oak-parasite. We are thus led to our next hypothesis, which is that the ivy that grows on the oak is [also] thunder, and that when the phytomorph becomes the anthropomorph, the name of the new (subordinate) thunder-deity is Dionysos. In other words, *Dionysos is the ivy*, in the first instance, he is ivy, nothing more nor less. When we make that suggestion, we have gone back almost to the lowest stratum of religious belief, and it will be agreed that if we can defend our hypothesis, it is one of extreme simplicity.

In some respects the statement is not new ; we might show that the Greeks themselves made it, and at Acharnai, says Pausanias (I, xxxi. 6) they honour an Ivy-Dionysos ; this identification is also the goal towards which a number of modern investigators have been tending. There has been a general feeling that in order to solve the origins of Dionysos and of Dionysiac worship, we must go behind the vine and the cult of the vine. Miss Harrison tried to do this when, in her "Introduction to the Study of Greek Religion," she started the theory that behind the Thracian wine-god, there was a beer-god. With great ingenuity she replaced the Dionysian-goat by spelt (*Tragos*) and deduced the Dionysian title *Bromios* from oats (*Bromos*). Thus we lose the conventional origin of tragedy, the goat-song, and the traditional connection of Dionysos with the Thunder, so far as thunder is implied by one of his most popular titles (*Bromios*). Miss Harrison's theory did not find favour, and she very soon withdrew it, and the four titles which she thought she had explained, *Bromios*, *Braites*,

Sabazios, and Tragedy. The hypothesis was short-lived, and perhaps it was buried too hastily for decency. Even a hypothesis requires time for a death-certificate. I mean that it had an *à priori* verisimilitude which commends it ; when one thinks what beer has meant in the history of our own ancestors, and what it means to-day in almost all the tribes of East Africa, it is difficult to see how the latent inspiring principle of the beverage should have escaped some sort of divinisation. After all, there is a subterranean connection between Beer and Bible.

The fact is, however, that neither the beer-hypothesis nor the closely related mead-hypothesis is sufficient to explain Dionysos and his cult, though they may easily have been stages on the way to the recognition of a wine-god. So one of the first steps forward, i.e. backward, is to deny that Dionysos is the equivalent of alcohol. Accordingly Perdrizet said, in his "Cultes et Mythes du Pangée,"¹ that "primitively the Thracian Dionysos was not a god of wine". He then suggested that Dionysos might be the ivy, but gave the wrong reason, affirming that Dionysos was the god who presided over vegetable life, and for that reason his symbol was the evergreen, whose persistence in the winter attests that the death of nature is only an appearance. This exactly misses the point ; Dionysos is not a true vegetation-god ; the real reason for the identification of Dionysos with the ivy is that the ivy is the thunder, not, in the first instances, the symbol of any vegetable life, whatever vegetable connections may ultimately be developed. Yet on the other hand, how close Perdrizet came to the identification ! Here is an admirable summary² which he makes of the divinity of the ivy :—

"Il est croyable que dans les temps très anciens la lierre passait aux yeux des Thraces pour la résidence de leur divinité, probablement même était-il un de leurs totems : ainsi s'explique que pendant la période Hellenistique encore, les Dionysiastes se faisaient tatouer au signe de la feuille de lierre : et que les femmes, quand elles célébraient, comme dit Plutarque ('Quaest. Rom.' 112) la 'Passion de Bacchus,' mettaient en pièces des branches de lierre et en mangeaient les feuilles ; le lierre, comme la faon, le chevreau ou le taureau, était un forme de Dieu ; et comme ces animaux, il servait aux repas de communion qui formaient le mystère par excellence de la Bacchanale."

¹ I. c., p. 64.

² I. c., pp. 65, 66.

Perdrizet was referring to the attempts made to introduce the Greek religion into Jerusalem, and to force it upon Egyptian Jews, and in particular to the decree of Ptolemy Philopator that the Jews should be "branded with the ivy-leaf, the emblem of Bacchus"¹ (3 Macc. II. 29 : cf. 2 Macc. VI. 7). Philopator goes farther in this compulsory Hellenisation than Antiochus Epiphanes, who had required the Jews to take part in Bacchic processions, carrying thyrsi twined with ivy : he will have them take the totem-mark of the god. It was not meant to be a degradation, for he was tattooed himself with the same sacred symbol.

The description of the tearing and eating of the ivy in a sacramental manner is also very instructive ; it is the god that is eaten here,² just as in the more terrible sacraments of raw flesh with which we are familiar in early religion in general, and in the Bacchic revels in particular. What Perdrizet then missed was the identification of the underlying god. He saw the ivy off the oak : if he had seen it on the oak, the whole matter would have been much clearer to him. And we are inclined to think it might have been clearer : for consider how closely Dionysos is connected with the thunder, not only by his miraculous birth from the thunder-smitten Semele, but also by the titles and descriptions given to him by the Greek poets. Miss Harrison tried to get Bromios away from the thunder, but she admitted that throughout the Bacchae "Dionysos is in some degree a god of thunder as well as thunder-born, a god of mysterious voices, of strange confused orgiastic music, which we know he brought with him from the North".³ "In some degree a god of thunder" !—the expression will bear re-writing. When we see the ivy climbing over

¹ τοὺς δὲ ἀπογραφομένους χαράσσεσθαι, καὶ διὰ πυρὸς εἰς τὸ σῶμα παρασήμω Διονύσῳ κισσοφύλλῳ.

—3 Macc. II. 29.

γενόμενης δὲ Διονυσίων ἔορτῆς ἡναγκάζοντο
κισσοὺς ἔχοντες πομπεύειν τῷ Διόνυσῳ.

—2 Macc. VI. 7.

See further on the totem-marks of Dionysos in Miss Harrison's review of Perdrizet, "Classical Review," December, 1910.

² Miss Harrison, "Prolegomena," p. 429, misses the meaning of the chewing of the ivy and suggests that "the Maenads chewed ivy leaves for inspiration, as the Delphic prophetess chewed the bay". They ate the god for inspiration, would be a more correct statement.

³ *Ibid.* p. 415.

the oak, and attaching itself to it, the birth from Zeus and Semele, the tree and the earth (for it is well established now that Semele means earth), becomes intelligible. *The tree is the thunder and makes all its parasites and all its denizens thunder.*¹

The new hypothesis connects a number of scattered phenomena and traditions together. To begin with : the vine displaces the ivy : why ? Simply because the first vines were trained on trees, as indeed they long continued to be : so that the transference from ivy-Dionysos to vine-Dionysos was easy and natural. The ivy, however, never loses its place in the cult, in spite of the predominance given to the new-comer. It will stay on the thyrsus : it will continue to be the totem mark of the god. Thus the vine and the ivy grow side by side. They are on the same oak. In the language of mythology they both grow over the ruins of the thunder-struck palace of Semele.² In Euripides, *Bacchae*, 41 f., it is the vine that so spreads itself : in Euripides, *Phoenissae*, 651, it is the ivy that clings to the pillars of the ruined house, and the scholiast has a note to the effect that when the Kadmean palace was struck by the lightning of Zeus, the ivy grew over the pillars so as to hide and protect the infant god. On this ground it is said that the god is called Perikionios (pillar-clinging) by the Thebans. The royal palace to which the vine and ivy cling is originally the sacred oak. Even the description of Dionysos in terms of the ivy clinging to the pillar is probably a misunderstanding of an original Perkunios, Perkun being the oak-and-thunder-god of the

¹ This is, I suppose, the explanation of the legend of Dionysos-statues with faces painted red. According to Pausanias the Corinthians made two images of Dionysos out of a tree, and the images had red faces and gilt bodies (Paus., II, II. 6; Frazer, "G. B.", II. 161). So also at Phigaleia, there were images of Dionysos, covered with leaves of ivy and laurel, through which it was possible to see that the fetish had been smeared with vermillion (Paus., VIII, XXXIX. 6). Farnell thinks ("Cults of the Greek States," V, 243) that, "in these cases the idol's face was smeared with red, no doubt in order to endow it with a warm vitality, for 'red' is a surrogate for blood, and anointing idols with blood for the purpose of animating them is a part of old Mediterranean magic". We have shown that there is another explanation of "red" as the colour of the thunder, and that this is a widespread and fundamental conception in the growth of cults. See "Boanerges," c. 4.

² We may compare the story which Philostratus ("Imagg.," II. 19) tells of a certain savage Phorbas, who dwelt under an oak tree, *which was regarded as his palace*, whither the Phlegyæ resorted to him for judgment.

northern nations, whose name still survives in the Slavonic Perun, and in the Latin *Quercus* and the Hercynian forest. As the Greeks had lost the word for oak, which answers to the Latin *Quercus*, they naturally made *Perkunios* into *Perikionios*. For once mythology in a minor point was a disease of language. The transfer of names was invited by the fact that, in mythology, a pillar commonly represents a tree.

When we use the word parasite of a plant which grows on or over another, we are not to be understood as using the word in a botanical sense. Any plant closely attached to a tree is a parasite of that tree and shares its fortunes and partakes of its life. To the early botanist the ivy was as much a part of the oak as the mistletoe.

The matter may be taken a little farther : for there are other creeping plants which are found in the cult of Dionysos, and have a similar origin to the ivy. For instance, there is a plant called *smilax* (*milax* of the Attic speech), which (whatever be its exact botanical equivalent) turns up with the ivy and the vine in the ritual of Dionysos. Just as the ivy and the vine are found growing side by side over the pillars of the ruined palace of Semele, so the *smilax*, the ivy, and the vine are found in the garlands of the Bacchae. Thus Athenaeus¹ tells us that in the great Bacchic procession of Ptolemy Philadelphus, the maidens were crowned with *ivy, vine-leaves, and smilax*. And this conjunction explains the language of the *Bacchae* (703-5) where the Maenads are garlanded with *ivy, oak, and smilax*:

Then did they wreath their heads
With ivy, oak and flower-starred briony.

—A. S. WAY.

The same conjunction of ivy, oak, and *smilax* together with the addition of pine-branches is in *Bacchae*, 104 *sqq.*, but this time the *smilax* is described as green with *fair fruits*: so it is probably a creeper whose identification with the thunder has been assisted by its red berries. We have traces, also, of another creeper, the *Clematis*: in the inscriptions from Cos,² there is an allusion to Dionysos *Skul-litas*, and the name finds its explanation in a gloss of Hesychius,

¹ p. 198 E.

² Ed. Paton and Hicks, No. 37.

Σκυλλίς κληματίς. So we have a Clematis-Dionysos, to set with the ivy-Dionysos, and with the smilax-Dionysos.

The case of the smilax ought not to be dismissed too hastily : for the question arises whether it is not something more than one of a group of creepers associated with the oak-tree. It is evident that in the Ptolemaic times it has acquired sanctity, and become the subject of regulation on the part of those who have charge of the Dionysian revels. May it not be that smilax has a sanctity of its own, apart from the tree as well as upon it ?

The suggestion has been made that we may identify the smilax with the wild briony, or some similar climbing-plant *with red berries*. Let us see what Pliny says on the plant in question. Here is a passage from the "Natural History" (H. N. XVI. 153-155) :—

"Similis est hederae e Cilicio quidem primum profecta, sed in Græcia frequentior, quam vocant *smilacem*, densis geniculata caulibus, spinosis fructuosa ramis . . . fert racemos labruscæ modo, non hederæ, colore rubro, . . . id volgus ignorans plerumque festa sua polluit *hederam existimando*, sicut in poetis aut Libero patre aut Sileno, quis omnino scit quibus coronentur ? "

Pliny is clearly describing the smilax as used in the Bacchic festivals : he thinks the plant has no business there : it is not a true ivy, but has been mistaken for such by the vulgar and the poets. Incidentally it differs from the ivy in having red berries.

Yes ! but perhaps the vulgar and the poets knew more about the matter than the natural philosopher. We are grateful for the mention of the red berries. They help us to identify the plant with the thunder. At this point we have an exact parallel in the Rowan-tree, which is Thor's tree on account of its red berries. Its redness is emphasised in its name : if any confirmation were needed that the sanctity of the tree is in its berries, the following passage from the Kalevala will be sufficient :—

In the yard there grows a rowan,
Thou with reverend care shouldst tend it.
Holy is the tree there growing,
Holy likewise are its branches,
On its boughs the leaves are holy
And its berries yet more holy.

—“Kalevala,” tr. Kirby, XXIII. 221-226.

Note further that amongst the Finns, whose traditions are incorporated

in the *Kalevala*, the mountain-ash is called Rauni, and is regarded as the consort of the Thunder-god (Ukko).¹

I think it is likely that it is to these creepers, beginning with the vine and the ivy, which must surely be vegetable cult symbols, that we owe the cult animals, the goat and the fawn. For if these creatures eat the green plants that climb over the oak, they become the god, just as the Maenads do when they chew the ivy, or when at a second remove they eat the flesh and drink the blood of the animal that has eaten the sacred plant. Both the goat and the fawn occupy a large place in the ritual of Bacchic religion; the men are clad in goat-skins, and the women in fawn-skins; they are pretending to be goats and fawns. How does that help them? It helps them to annex and assimilate their god. It seems certain that the fawn as a cult animal, is very near to the origin of the cult: for the Maenads are tattooed with fawn marks, just as the male worshippers are with ivy-leaves: so that the ivy and the fawn are probably primitive symbols. If that be so, the ivy is the earlier symbol, for the fawn only comes in because it has eaten the ivy, or one of the companion growths of the ivy. It might be that both the goat and the fawn had been eating the vine trained on the oak.

These considerations will help us to see how much is gained for the understanding of the cult, by taking the sacred ivy back to the tree from which it originally derived its sanctity.

Notice, in the next place, how the discovered oak-parentage of Dionysos helps us to understand his connection with honey and with the Melissai and with Aristaeus. We have shown that Aristaeus is the original countryman's god, Goodman-god in the language of Eastern Europe, and that amongst his special cares must be reckoned the care of bees. He is himself the discoverer of honey. It is through the bees that Aristaeus comes into the circle of thunder-animisms, his daughters are the *Méliσσαι*, or Bee-maidens, who will ultimately

¹ "To Rauni . . . corresponds the Finno-Lappish *Raudna*, to whom were consecrated the berries of the mountain-ash, and as E. N. Setälä has shown, it is a Scandinavian loan-word (Ice. *reynir*, Swed. *rönn*, cf. Scots *Rowan*).

"The Finns also regard the mountain-ash in their courtyards, and especially its berries, as sacred. The idea that the Ukko and Rauni were husband and wife finds its explanation in the close relations which both Teutons and Litu-Slavs believed to exist between the thunder and the oak."
—Kaarle Krohn in Hastings, "Dict. R. E.," s.v. Finns.

become priestesses of Demeter at Eleusis. He himself is little more than a glorified shepherd, made famous by the discovery of honey and of olive oil. Now if we turn to Apollonius Rhodius, IV. 1132, we find that Medea is wedded in the "sacred grot" of Makris, the daughter of Aristaeus, the finder of honey and oil; it was she who took to her breast the infant Dionysos and touched his baby lips with honey. Here is the passage:—

αὐτονυχὶ κούρῃ θαλαμήιον ἔντυοι εὔνην
ἄντρῳ ἐν ἡγαθέῳ, τόλι δή ποτε Μάκρις ἔναιεν,
κούρῃ Ἀρισταίοιο μελίφρονος, ὃς ρα μελισσέων
ἔργα πολυκμήτοιό τ' ἀνεύρατο πῖαρ ἐλαίης·
κείνη δὴ πάμπρωτα Διὸς Νυσήιον νῆα
Εὐβοίης ἔντοσθεν Ἀβαντίδος ὡς ἐνι κόλπῳ
δέξατο, καὶ μέλιτι ξηρὸν περὶ χεῖλος ἔδευσεν,
εὖτέ μιν"Ερμείας φέρεν ἐκ πυρός·

And here is Mr. Way's rendering of it:—

And the self-same night for the maiden prepared they the couch of the bride,

In a hallowed cave, where of old time Makris wont to abide,
The child of the Honey-lord, Aristæos, whose wisdom discerned
The toils of the bees, and the wealth of the labour of olives learned.
And she was the first that received and in sheltering bosom bore
The child Nysaian of Zeus, on Euboea's Abantian shore,
And with honey she moistened his lips when the dew of life was dried,
When Hermes bare him out of the fire.

So it appears that the babe Dionysos was entrusted at first to one of the Bee-Maidens, whom we may call the "tall Miss Goodman". Thus the Bee-maidens are a duplicate of the Kuretes, and they stand to Dionysos in the same relation as the Kuretes to Zeus. They bring the honey to him for baby-Thunder likes honey. *Dionysos is really a new Zeus*, and has similar experiences to the old one.

Moreover, the connection of the Ivy-god with the Oak-god, and with the Oak-god's bees, helps us to see how in certain quarters he usurped the functions of Zeus-Aristæus and became himself Bee-Master. Accordingly, Ovid makes him responsible both for the finding of the first honey, and the fashioning of the first bee-hive.

Liba deo fiunt; sucis quia dulcibus ille
Gaudet et a Baccho mella reperta ferunt:

Colligit errantes et in arbore claudit inani
Liber: et inventi præmia mellis habet.

—“Fasti,” III. 735-744.

It is even possible that the Satyrs who accompany Dionysos and the Maenads are originally a group of Kuretes, and that the Maenads may have arisen out of an antecedent group of Bee-maidens. This would explain why the Maenads are so constantly spoken of as the "nurses" (*τιθῆναι*) of Dionysos. In the Orphic Hymns, for example, Dionysos is invoked (Hymn xxx) as

εὐμενὲς ἥτορ ἔχων, σὺν ἐϋζώγοισι τιθῆναις.

This connection between Dionysos and Honey is even more striking in the great vase of Hieron : here we have the god adorned *with a necklace of honey-combs strung on sprays of ivy*. The god himself is, as Miss Harrison points out,¹ a mere herm draped in a ritual garment, that is, a tree-pillar. We have, then, the tree, the ivy that grows on the tree, and the honey that is found in the tree.

It will be seen that we are beginning to answer some of the questions connected with the Dionysos-cult. Now for a word or two with regard to his name. The old-fashioned explanation was a geographical one, he was from his birth-place Nysa or Nysaios. The modern explanation is that of Kretschmer² who makes νύστος = a son *or* young man. According to this explanation, Dionysos is simply a Thracian form of Dioscouros. I am not altogether satisfied that we have got the true solution of the problem : but no doubt Kretschmer's explanation, at present, holds the field.

The explanation of Dionysos as the ivy and the identification of the ivy with the thunder helps us to understand why the ivy is used in making fire by friction of two sticks. One stick, at least, of the two should have the thunder in it, for how can one get fire out of that which has not fire in it ? Frazer³ points out that both Greeks and Indians preferred to make one of the fire-sticks from a parasitic plant and suggests that the reason of the selection is the analogy of the union of the sexes, one stick, the borer, being male, and the other female, and the parasite which embraces the tree, being considered male. That fire-sticks are male and female is evident, but the reason for the selection of the ivy or wild-vine for a fire-stick lies, not in the sex attributed to the plant, but in the thunder which it contains. Moreover, of parasitic plants employed in making of fire, it is not necessary that the plant should be a vine or creeper. Frazer himself

¹ "Prolegomena," p. 429.

² "Aus der Anomia," p. 19.

³ "The Magic Art," II. 251.

has pointed out that in Vedic times the male fire-stick was cut by preference from a sacred fig-tree which grew as a parasite on a *sami* or female tree. So the question is raised whether the connection of Dionysos with the fig may not be similar to his connection with the ivy. Does the wild-fig ever grow parasitically on the oak? If it does, there is thunder in it, and it can be a Dionysos and a fire-stick. The point deserves, perhaps, a closer investigation.

While talking of fire-sticks, it occurs to me that it is perhaps in this direction that we are to look for the explanation of the apparent androgynism of Dionysos. The artistic representations of the god are effeminate in the later periods of Greek art, but even in the earlier times we have significant suggestions of feminine dress and appearance. We think, for instance, of Pentheus in the Bacchae, dressed up as a female Dionysos in order that he may spy out the revels: and the rude images of the aniconic period are often draped and their heads are covered with feminine gear. Farnell brings the point out clearly in the following sentences: when speaking of the Thrasyllos statue in the British Museum, he says, "In the forms of the breasts, which are soft and almost feminine, we note the beginnings of that effeminacy, which becomes the dominant characteristic of the Dionysiac types". Again, "An interesting vase of the earlier fifth-century style, almost certainly by Hieron, had embodied the legend of the confusion of sex of the infant Dionysos: we see Zeus holding the divine babe attired as a girl, behind him is Poseidon and Hermes goes before: and this is a direct illustration of the story preserved by Apollodorus". Again: "Effeminacy in the forms renders it difficult at times to distinguish a head of Bacchus from one of Ariadne". Again: "In the larger (Pergamene) frieze Dionysos is a dramatic and impressive figure enough, but the breasts are half feminine". These quotations will show how decided was the tradition of a feminine element in the idea of Dionysos. How could such a conception have arisen? What was there in the origin of the cult that was the germ which found such pronounced efflorescence in Greek art? I am going to hazard a speculative solution.

It is known that the ivy is one of the early forms of the fire-stick, out of which by rapid rotation of one stick in another fire was produced; for example, ivy and laurel were conjugate fire-sticks, the ivy being the male and the laurel the female. Now, if we imagine an

earlier stage, in which both the fire-sticks were made of ivy-wood, as might easily have been the case, as soon as it was recognised that the fire had gone into the ivy, then we should have not only a male Dionysos but a conjugate female Dionysos, and one way of expressing this is to say that Dionysos is androgyne. We may get some confirmation of this explanation in the following way: one of the alternative forms for a fire-stick is a piece of nut-wood: when the need-fire was last made in Westmoreland in 1848, I was told by an old man who took part in the ceremony, and put the cattle through the smoke of the new fire, that the said new fire had been produced by the friction of nut-wood. Now Servius tells us that in Laconia, Dionysos loved a maiden named Caroea (a Miss Nutt, that is), and that he turned her into a nut-tree. As usual in such cases, it was really the nut-tree that was turned into the maid. Her relation to Dionysos is that of the female fire-stick to the male.¹ That was how it happened. It was the ivy that loved the nut-tree. As I have said, this is a speculation and not a demonstration. There may be other explanations possible. The ivy, for instance, may have actually grown over the nut-tree. We should, then, have to look for a feminine Dionysos in some other direction. There is enough evidence extant to make us believe in the existence of such a feminine counterpart, even if we may not at once be able to say who or what she was.

We have now established our main point as to the meaning of the ivy in the cult of Dionysos. The probability is that Dionysos himself is a lesser Zeus, and through the ivy, a kind of Dioscure, or Zeus-child. This simple and elementary belief has been combined with other nature-cults, roughly described as Thracian or Phrygian, and Bacchic or Orphic, and the outcome is the god Dionysos, the last recruit to the Olympian family, and one of the best of the whole crowd.

¹ Servius, "Ecl.," VIII. 29.

أَنْهُوكَانُونَارِدْقَنْلَهُمْ
هانه اشانز

هرانه، ایان، بولند
دولار - اردیلار جن، خان، ایل
لقتہ شور

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَحْمُود بِرْسَنْدَى عَزِيز حَلَّاف

کری یون تونانقا مکون سرخی بوساغلوق قیلوارادی لار

وَبِفُولُوكَارُونَ

مِنْخَان

三

دکون

فودوعل لاميز

三

سیم

KORAN (XXXVII. 34-35). ARABIC TEXT WITH PERSIAN AND OLD TURKI TRANSLATIONS
(XIVTH-XVTH CENT.)

AN IMPORTANT OLD TURKİ MANUSCRIPT IN THE JOHN RYLANDS LIBRARY.

BY THE REV. A. MINGANA, D.D.

IN the Eastern parts of the country from which the actual Turks came, the inhabitants spoke the Uighur language of the Қudatқу Bilik, or the so-called old Turki. This language has but slight affinity with the Osmanli Turkish used by the Turks in their official acts from the fifteenth century onwards. The modern Turkish has a nearer ancestor in the language known as Chaghatai, constituted in a literary form principally by the poet Mir 'Ali Shīr (906 A.H.). Even this last language a Turk of our days would hardly understand. The most common words are generally very different in their morphological form and in their lexicographic formation. For instance, the word used to express "God" is in modern Turkish either the Persian خدا or the Arabic الله, but I doubt whether many Turks of Constantinople or the neighbouring districts are able to understand the word تنكري of the Chaghatai.

At the time when the Turkish hordes settled in Asia Minor and pushed forward their success until the Byzantine hegemony was definitively overthrown in Stambūl and in the lands situated in the South-western parts of the surrounding seas, a thick mist of ignorance enveloped their most enlightened circles. The constant intercourse with civilized nations occasioned, however, among them a progressive and salutary feeling towards scientific questions which gave their neighbours an unapproachable superiority. The first step in this direction was taken on the ground of their ancestral literature, and the poems of Mir 'Ali Shīr and of Bāber became the subject of the studies of many a Turkish patriot.

This language roused even greater interest among classic Persians, and few indeed are the books written in it which are not represented in the language of Sa'di. Many useful lucubrations have been written by Persians to explain the philological difficulties of a language

to which they were so curiously inclined. The catalogue of the British Museum and of other public libraries of Europe contain many Persian-Chaghatāi dictionaries and grammars ; see Ch. Rieu's "Mus. Brit. Catalog." Add. 6646 ; 16, 759 ; 2892 ; 1021 ; 1712 ; 1912 ; 404, etc.

The Turks themselves, attracted by their learned co-religionists, began, possibly towards the end of the fifteenth century, to devote themselves to the study of their mother-tongue, and some libraries fortunately show us the outcome of their researches. The MS. (Mus. Brit. Add. 7886) is a small Turki dictionary compiled chiefly from the works of Mir 'Ali Shīr and explained in classic Turkish by an anonymous Turkish writer. The book is generally known under the title of "Abushka," which forms the first word explained in it. Its full title is *اللغات النوائية والمستشهادات الجغتاوية*. A copy of it is found in Munich (No. 221), dated 960 A.H., and another one in Petrograd (No. 594) with the date of 967 A.H.

This language is on its broad lines fairly well understood by Orientalists. The Persians have smoothed the path of our access to it, and for this we are grateful to them. On this subject, the lexicographical works of the eminent Orientalists Vambéry, Zenker, and Pavet de Courteille, which explain hundreds of difficult words, are viewed with great esteem by their successors.

Of the old Uighur language of the semi-Mongols who inhabited the South-western parts of Manchuria, little is known, owing to the scarcity of inscriptions and of historical and literary compositions referring with certainty to Eastern Mongolia. It is, in a strict sense, this last country which gave birth to the famous Gengis Khan, who destroyed the Arab Empire of the East and stifled for a long time the attempts at domination of upstart descendants of some Kurdish and Turkish eponyms. As the origin of the peoples called Mongols, Tatars, Uighurians are very obscure, some useful purpose might be served by an attempt to throw a ray of light on the point which constitutes the aim of this article.

So far as our historical knowledge goes, we may assert that the Uighurians did not found an Empire,¹ but having quickly followed the Mongols in their attempt to conquer the old world stretching from

¹ Cf. N. Elias' "The Tarikh-I-Rashidi," 1895, pp. 72 sqq.

the North-eastern parts of India as far as the valley of the Euphrates, they are justly incorporated in history with their Eastern conquerors, and counted as one of them. A Western branch of these Uighurians led by Ṭughrul and ‘Othmān occupied step by step the whole of Asia Minor, with all the Eastern provinces of the Roman Empire, and their successors were dreaming to add to their conquests the Southern parts of Italy and the whole of Austria, when a complete defeat checked their audacious advance under the walls of Vienna (1683 A.D.). More than two hundred and fifty years earlier, some altercations about the right division of the occupied provinces had begun to have prejudicial results between the two clans, the old and the new, the Mongols and the Turks, and a fratricidal war (1402 A.D.) brought them to a premature exhaustion, the conclusion of which was the consolidation of the actual Empire of Persia. It would not be out of place here to remark that we believe the actual Ottomans never would have been able to settle so firmly round the littoral of the Black Sea, if the Eastern Uighurians, or more accurately, the Tatars, had not inflicted a crushing defeat on the remnants of the ephemeral Empire of the Seljūks (1300). The acceptance of the rich inheritance that the Tatars had left was the only merit of the Osmanli Turks at their beginnings.

The inhabitants of Eastern Uighuria and of Mongolia were some few years before Gengis Khān hardly more civilized than the antediluvian men : “They were dressed in the skins of dogs and wolves ; they ate the flesh of mice and of other unclean animals, and they drank the milk of mares”.¹ These primitive habits compared with the interesting legislation promulgated by the famous Gengis, the creator of the Tatarian Empire, will enhance the natural virtues of these “Asiatic Huns”.²

“When you have to send a letter or a messenger to some rebels, do not threaten them with the greatness of your numbers or with your fighting force, but only say : ‘If you submit, you will find goodness and peace ; and if you rise, we will not be responsible for what will happen ; the Eternal God only knows what will befall you’. In this way your confidence in the Lord will be made manifest, and you will win.

¹ Barhebræus, “Chron. Syr.” edit. Bedjan, pp. 406-7.

² *Ibid.* pp. 410-1.

" You will honour and revere men who are pure, upright, learned and wise in all the nations, and you will despise the wicked and bad people amongst them.

" Do not use towards your kings and princes many titles of honour as other peoples do. The man sitting on the throne should be given only one name : *Khān*, and his brothers and relatives should be called by the name of their birth.

" When you are at peace with your enemies, give yourselves up to hunting, and teach also your children how to hunt beasts. In this way, you will be drilled in warfare, you will acquire endurance, and you will attack your enemies, without fear and pity, as wild beasts.

" If a man dies amongst you without a legitimate heir, all his possessions, and even his wife, should be given to the man who was attending to him. The king should not be given anything."

People brought up under such legislation could not fail to subjugate some decadent nations, worn out by intestine divisions and mutual strife. From the beginning of 617 A.H. to 619 many important places, such as Bukhāra, Samarkand, Khawarazm were successively taken by storm, and some years later, the fall of Baghdād (1258 A.D.) put an end to the Arabo-Persian domination in the South and threatened the Turkish possessions in the North.

These Mongols had no special literature, but they adopted the Uighur language to transmit their orders to the peoples that they had so easily subjugated.¹ By this method the Uighur acquired a wider field of extension than it could otherwise possess. Of the language itself, of the conquerors, not many literary compositions are known to-day, and it is by the language of the conquered nations that their own history is to be sketched in its most striking lines.

Between the old and imperfectly known language of the Kudatku Bilik poem, and the Chaghatai, ancestral-tongue of the Osmanli-Turkish, there is an intermediary language which so far has not been very accurately studied in its general morphological features and in its distinct relations with the two dialects between which it keeps a *juste milieu*. It is well represented by the works of the famous writer Rabghūzi—of which a fourteenth century good MS. is found in the British Museum (Add. 7851) and it has been carefully

¹ Barhebræus, " Chron. Syr." *ibid.* p. 410.

described by the skilled hand of Dr. Rieu. The edition (1859) of Ilminsky from another MS. belonging to the Imperial Library of Petrograd is not found in the public libraries of this country, and as Dr. Rieu says "is extremely rare, and no copy is accessible for purposes of comparison". About the value of Rabghūzi's work, Dr. Rieu writes (*ibid.* p. 271):—

"The early date of Rabghūzi's work gives it a great linguistic value. It forms an intermediate link between the old Turki, or so-called Uighur, and the Chaghatai of Mir 'Ali Shīr and Bāber. Although written two centuries and a half after the former work, it preserves, with slight phonetic changes, much of its archaic vocabulary. It may be considered in that respect its lineal descendant, and a careful study of its language would throw light on many obscure points, which, in spite of the brilliant decipherment and interpretation of Prof. Vambéry, still remain in the earliest document of the Turkish language."

Happily Rabghūzi is not the only man who can guide us safely in our investigations of the language of nations which played so important a rôle in the history of the world.

A manuscript in the John Rylands Library of Manchester contains the text of the Kurâن with a literal translation into this Rabghūzi dialect, distant only a few steps from the Uighuric tongue. This MS. numbered cod. 760-773 consists of fourteen volumes of 355 × 300 mm.

Nearly all the volumes are unfortunately truncated at the beginning and at the end, and all of them have many leaves missing in the middle, whilst the margins of many of the remaining leaves which were injured by worms have in consequence disappeared for ever. But what is most to be regretted is the clumsiness of the last binder who arranged the volumes in the present order. Many leaves which properly belong to the beginning are placed at the end; and several leaves which contain verses of a Sûrah and should have been bound for instance in volume 766, are bound through an incomprehensible blunder in volume 770, etc. The following partial description of volume 772 will give a fair idea of the whole collection :—

XXVIth juz' of the Kurâن, from Sûrah XLVI, 1, to Sûrah LI, 30; with illuminated headings. Folio 1a, which is half-torn

away contains in the middle حمٰ تَنْزِيلُ الْكِتَابِ [ب] at the top وَخَمْسٌ أَيَّهُ الْأَحْقَافُ and at the bottom . . . Folio 26b, title of Sūrah XLVIII. Folios 51b and 52a, a very large illuminated Sūrah title. Folios 52b and 53a, beginning of Sūrah XLIX called in the MS. لا تَقْدِمُوا ; the two pages are completely illuminated. Folios 67b and 68a end with Sūrahs XLIX and L respectively, and in both cases with some curved Sūrah titles. In folios 50b and 51a, a blank. Folio 74b, Sūrah L, 60, omitted by the copyist but supplied by him on the margin.

Lacunæ. Folio 1a has only the second half of the title ; one leaf, therefore, which contained the introductory words and سورة داجل at the top, and تَلْشُون at the bottom is lost. Folio 1b ends (XLVI, 1) ; then follows a gap of about sixteen leaves, extending from verses 2-20 (عذاب). The next six leaves containing XLVI, 20-22 and 22-29 are wrongly bound as folios 84 and 79-83 respectively, of the volume 766. Folio 3b, the last two verses of the Sūrah are altogether missing, with the heading of Sūrah XLVII. At the top of the next page there is the following remark : "In the Kūfi, thirty-eight verses".

As the MS. stands to-day, it would have occupied thirty volumes instead of fourteen if there were no lacunæ in it.

The MS. seems to come from a country in which the Arabic was not the language of the people. The last owner of the MS. has preserved his name in his seal found on Folio 19a of volume 765 : "‘Abdul-Bâki son of ‘Ali, the Arab". We suppose that according to the Oriental custom he would not have called himself "the Arab" if he were living in an Arab country.

One of the curious features of this MS. is that the old Turki and the Persian translations do not correspond always with the Arabic text, in spite of the fact that one word is above the other, beginning with the Arabic and ending with the old Turki. If we mistake not, the Persian and the old Turki translations were made several years before the transcription of the Arabic sacred text, and the task of the scribe was in this case simply to transcribe from another MS. a translation already in existence. Two reasons make this view highly probable :—

1. There are Arabic sentences which do not give the same meaning as that of the translation. This fact would be very surpris-

ing, did we suppose that the divergence extends only to some very easy words, such as pronouns, and preformative letters of the Aorist. We know that in early times, and before the invention of the diacritical points in the Arabic language, there were in the Muhammadan world different schools which read, for instance, the word مقتل as *Naktulu*, "we kill," or *Yaktulu*, "he kills," or *Taktulu*, "thou killst". When the context did not condemn one of these readings to death, they were generally admitted by the most rigid commentators ; and the *Kutubul-Kira'at* have preserved scores of such words read in a different way. In the MS. with which we are dealing it happens sometimes that when the Arabic text gives "he kills" the translation exhibits "we kill". Let us take an example which is even more amazing than a usual variant of a diacritical point. In volume 760, last line of fol. 1, the Arabic words of Sūrah III, 116 وَإِن تُصْبِّهُم are rendered in Persian واکر تکسا سیز کا and in old Turki وَاكِرْ تَكْسَا شِيَرا. The Arabic text means "and if it befall them," and the Persian and the old Turki signify "and if it befall you". The old Turki and the Persian translations are therefore made from a copy of the Kurān which exhibited the reading of Flügel's edition, "and if it befall you".

2. In volume 771, folio 68a, the word "God" is omitted in the Arabic text in verse 18 of Sūrah XLV, but it is rendered, in spite of the Arabic omission, into Persian and old Turki. This omission means also that the copyist was transcribing from two different MSS. He has omitted the word in question in one of his transcriptions, but he has inserted it in the two other transcriptions. Here we find a curious coincidence to which we wish to draw attention.

In the book entitled "Leaves from the ancient Qurâns" which was printed some few months ago at the University Press of Cambridge, the word *Allah* which occurs in the above quoted verse of the Kurān has been read *الله* or *الله* "a blow". I was not quite satisfied with this reading, but the palimpsest which belongs to Dr. Agnes S. Lewis did not permit me to read the word otherwise. The letter ل is distinct and does not seem to suffer the existence of another word, or, at all events, I was not able to find a more suitable word. Everything considered, it appears that the scribe of our present MS. found himself face to face with the same difficulty ; having been unable to substitute another good vocable for the one that

he could not decipher, he omitted it entirely. The hypothesis will become more plausible, if we consider the extreme care the copyist has taken, throughout all the volumes, of the word *Allah* on which he has indeed profusely lavished all his skill ; he writes it always in gilt letters, and sometimes he forms its letters in a curiously waving form, resembling a coarse zigzag. In any case such an omission in the text of the *Kurâن* while both translations, the Old Turki and the Persian, are exact, is worthy of the attention of critics.

The note of the scribe referred to above informs us that the Arabic text has been transcribed from an old Kūfic MS., but the most elementary criterion is deficient as to the provenance of the old Turki version.

On the probable hypothesis that the translation was undertaken several years before the transcription of the Arabic text, the old Turki dialect becomes of an exceptional importance. The Arabic MS. itself goes back to the time of Rabghūzi, or at latest, a few years after him, while the translation is very probably many decades earlier. Our MS. is, therefore, from a linguistic point of view, more valuable than Rabghūzi's apocryphal stories.

A second reason which seems to establish a superiority of our MS. over Rabghūzi's work, is the facility with which it may be used for critical studies or scientific researches. Being simply a literal and interlinear translation of the *Kurâن*, while the Old Turki word is placed immediately under the Persian and the Arabic words explained, it affords a most valuable field of investigation for the student who is by this method enabled to examine more thoroughly the old Chaghatai dialect for purposes of comparison with the Uighur language.

Dr. Rieu (*ibid.* pp. 271-2) has gathered from Rabghūzi's book some stray words that he has compared with those of the Uighur of the Kudatku Bilik poem ; we also will endeavour to compare some of these words with those used in our MS. The character of the Rabghūzian and even pre-Rabghūzian of the language of our MS. and the importance that it deserves will then perhaps appear more striking. As is easily noticed from the following list, the dialect used in our MS. corresponds, with a slight and explicable change of the letter ۋ into ڏ, with the oldest form of the Uighur language. The Chaghatai dialect, ancestor of the actual Turkish, has lost the majority of the under-mentioned words, and in the case of the few which it

has preserved, it has softened to a simple vowel the strong consonants which characterise them. Let us take as our examples three words from the list : the word which means "after" has a ڏ in the dialect of our MS. and a ـ in Uighur, but both consonants have been simply eliminated in Chaghatai. Likewise the word meaning "foot" is in Chaghatai اياق, and the word meaning "good" ايو, as in modern Turkish.

A.

Rabghūzi dialect and
that used in our MS.

- اذاق foot (vol. 763, fol. 60a).
- بۇدون people (vol. 763, fol. 17b).
- تۈرىتىك to create (vol. 763, fol. 58a).
- ايىدمق to send (vol. 771, fol. 47a).
- تىيىكم everything (vol. 763, fol. 23b).
- كىيذىن after (vol. 763, fol. 12b).
- اذكو good (vol. 771, fol. 105a).
- پلاوج prophet (vol. 763, fol. 33b).

B.

Uighur of the
Kudatku Bilik.

- اتاق
- بۇتون
- تۈرىتىك
- ايىتمق
- تىيىكم
- كىيتشىن
- اتکو
- چلاوج

There are even philological features which seem to establish a morphological ascendancy of the dialect of our MS. over that used by Rabghūzi, ex. gr. the particle of dative-accusative is in our MS. always the letter ڦ followed by a paragogic *Alif*, for instance قا to Moses, ابراهيم ڦا to Abraham (vol. 771, fol. 8a) ; in Rabghūzi this archaic letter is softened sometimes into a ئ as in Chaghatai, v. gr. تنكريغا to God.

As a mere curiosity for students not accustomed to peruse an Old Turki MS. we may mention the fact that the word "Arab" or "Arabic" is translated by the word *Târi*, ex. gr. volume 771, folios 3b and 37a, the words ڦرانا عربىا an Arabic *Kurân* are translated into Persian تارى زبان ئى and in Old Turki قران تارنجا.

We cannot conclude this study without comparing some grammatical topics of the text of our MS. with the rules given by R. B. Shaw in his work entitled, "A Sketch of the Turki Language" (Lahore, 1875).

1. Against the rules of p. 52 dealing with the case of the "defective auxiliary" verb, cf. the following example (Sûrah, IX, 56) :

اندقارلر تىكىرى توئا اوilar سىزىھز ارمان اوilar سىزىھز انجاي باردارلار بۇذون لاركىيم قورقارلر (Vol. 764, fol. 40b).

2. Against the rules found on p. 8 about the pronouns in general, cf. how the Arabic word *إليه to it* (IX. 57) is translated *انكار* (*ibid.* fol. 41a).

3. Against what is said (pp. 72-75) about post-positions and conjunctions, cf. how the Arabic particle meaning *or* is translated twice by *ازو* (*ibid.*).

4. The possessive affix (p. 13) obsolete in the Old Turki, studied by Shaw, is generally maintained in our MS.

On the other hand, there are many lexicographical and grammatical similarities between the dialect exhibited in Shaw's Grammar and that used in our MS.; but these similarities, so far as our short study of the text permits us to judge, do not seem to exceed in preponderating proportion those which unite all the Tatar dialects, the Chaghatai and the Osmanli, for instance; and the main interest is precisely to ascertain the number of these similarities and dissimilarities and to know the epoch in which they have been gradually introduced by the general public whose linguistic knowledge was not so brilliant in ancient times as to fix all the disunited elements of words into a more common and stereotyped form of speech.

We could lay more stress on some grammatical peculiarities of this dialect, but we think that this short notice is sufficient to give an adequate idea of the MS. and to stimulate the ardour of Ural-Altaic scholars, who by a careful study of its contents will perhaps be in a position to make substantial additions to the information published from time to time regarding the Turco-Tatar languages.

It should also be pointed out that in certain catalogues mention is made of a *Kurân cum Versione Turcicâ*;¹ but since it is not clearly stated what value we must attribute to this misleading term, we infer that it means simply Osmanli Turkish. At the time when such catalogues were prepared, few scholars were familiar with the Old Turki. These MSS., consisting of a single volume, cannot be compared with the thirty volumes of which our MS. was composed. We cherish the hope that in the near future we shall learn more of the exact nature of these manuscripts.

¹ Cf. Cod. MDCXIII of *Lugd. Batav.* 1866, IV, p. 2; Cod. XLIII of *Mus. Brit.* 1846, p. 38; Cod. 370, Vol. I, p. 140 of *Berlin.*

LA BIBLIOTHÈQUE DE L'UNIVERSITÉ DE LOUVAIN.

PAR LÉON VAN DER ESSEN, LITT.D.

PROFESSEUR D'HISTOIRE À L'UNIVERSITÉ DE LOUVAIN.

L'UNIVERSITÉ de Louvain, fondée en 1425, fut privée durant plus de deux siècles, de bibliothèque publique. Durant une période aussi longue, le corps professoral et les étudiants furent astreints à recourir aux "librairies" affectées aux nombreux collèges et établissements religieux. Il est vrai que les facultés universitaires semblent avoir remédié, depuis les premiers temps de l'Université, à cette lacune : elles possédaient chacune leur bibliothèque propre. Ainsi, nous trouvons, dans les actes de l'Université, quelques détails sur la bibliothèque de la faculté des arts. Certaines prescriptions qui s'y rapportent datent de 1466 : il était notamment défendu d'entrer dans cette "librairie" avec de la lumière et d'emporter des livres au dehors.

Quant à la bibliothèque centrale ou publique de l'Université, elle doit son origine à un ancien élève de Louvain, Laurent Beyerlinck, chanoine de la cathédrale d'Anvers. En 1627, celui-ci léguà à l'Université sa propre bibliothèque, riche en livres d'histoire et de théologie. Le legs constitua le premier fonds.

Il fut suivi d'un second, fait par le professeur de médecine Jacques Romanus, en 1635. Celui-ci, fils du célèbre mathématicien Romanus, transmit à l'Université la bibliothèque de son père, bien fournie de livres se rapportant aux mathématiques, et y ajouta ses propres livres de médecine.

En ce moment, était recteur le célèbre Corneille Jansenius : ce fut lui qui organisa ce premier noyau de la bibliothèque. Le dépôt de livres fut établi aux halles universitaires—l'ancienne Halle aux Draps, datant de 1317 et qui fut cédée à l'Université en 1432—dans l'auditoire de la faculté de médecine. Jacques Boonen, archevêque de Malines, assigna une somme annuelle pour l'entretien et l'augmenta-

tion de la bibliothèque. La garde des livres fut confiée au professeur Valère André, bibliographe de grande valeur. Le dernier présida, le 22 août 1636, à l'ouverture publique du dépôt et il publia en cette même année un catalogue des 1762 livres légués par Beyerlinck et Romanus.

A la mort de Valère André la bibliothèque fut malheureusement laissée à l'abandon, de 1635 à 1719. En cette dernière année, l'attention fut de nouveau appelée sur elle par un don de Dominique Snellaerts, chanoine d'Anvers († 1720) qui lui légua les 3500 volumes qu'il possédait.

Ce geste généreux nécessita la construction d'un nouveau local. Celle-ci fut entreprise par le recteur Réga, homme de grande initiative, fondateur du musée d'anatomie. Réga parvint aussi à procurer à la bibliothèque des revenus fixes.

Une nouvelle aile fut ajoutée aux vieilles halles, dans la direction du Vieux Marché : les constructions étaient finies en 1730.

Un nouvel élément de progrès fut apporté par l'administration de C. F. de Nelis, qui devint bibliothécaire en 1752. Son premier acte fut d'inviter le gouvernement à imposer aux imprimeurs belges l'obligation d'envoyer au moins un exemplaire de leurs publications à la bibliothèque universitaire. Inutile de dire de combien cette excellente initiative augmenta les trésors déjà accumulés.

Sous l'administration de Jean François Van de Velde (1771-1797), la bibliothèque acquit 12,000 volumes. Les livres furent achetés aux ventes des bibliothèques des Jésuites, après la suppression de la compagnie. En outre, Van de Velde fit entrer 4573 livres nouveaux.

En 1795, sous le régime français, les commissaires de la République enlevèrent environ 5000 volumes, parmi lesquels les manuscrits les plus précieux. En 1797, De la Serna Santander obtint l'autorisation de faire un choix de tous les ouvrages qui, d'après son estimation, pouvaient être utiles au dépôt de l'école centrale établie à Bruxelles. Après un triage qui dura dix jours le commissaire français emporta 718 volumes. Ou ne les a jamais restitués.

Par décret impérial de Napoléon, en date du 12 décembre 1805, la bibliothèque de l'Université de Louvain devint la propriété de la ville. Cependant, en 1835, lors du rétablissement de l'Université à Louvain, l'administration communale remit le précieux dépôt à la disposition de *l'Alma Mater*.

Il est très difficile d'estimer le nombre de volumes que contenait la bibliothèque avant l'incendie. Je ne puis produire d'estimation personnelle, mais l'annuaire "Minerva" et "l'Annuaire des bibliothèques de Belgique" par Collard donnent le chiffre de 230,000, estimation qui doit être plutôt inférieure au nombre réel de livres. Sous la direction du professeur Delannoy, on était actuellement occupé à réviser le catalogue, déjà ancien et défectueux. En inventoriant d'une manière systématique la section de théologie, on découvrait presque quotidiennement des trésors inconnus, qui avaient dormi depuis deux siècles sous une couche de poussière. Les premières publications des premiers réformateurs et les pamphlets politico-religieux étaient particulièrement nombreux. La bibliothèque possédait aussi une magnifique collection de plus de 350 incunables et, au cours de l'inventaire actuellement en cours, on en découvrait tous les jours de nouveau dans les endroits les plus insoupçonnés.

Tout aussi précieux que la collection des incunables était un ensemble unique de *Jesuitica*, publications émanant de ou relatives aux Jésuites tant des Pays-Bas que des diverses contrées de l'Europe. Elles provenaient des achats faits à la fin du XVIII^e siècle par Jean-François Van de Velde. Il en existait un catalogue soigneusement dressé. De plus, une collection de *Jansenistica*, ou publications relatives au jansénisme doit ici être mise hors de pair. Le rôle joué par l'Université de Louvain dans l'histoire du jansénisme explique suffisamment et l'importance et le caractère complet de cette collection.

Enfin, on avait découvert tout récemment une collection de pamphlets politiques de l'époque de la Guerre de Trente Ans et de l'invasion française en Belgique du temps de Louis XIV : l'expérience m'a appris qu'il y avait là plusieurs exemplaires uniques de la littérature polémique du XVII^e siècle, et notamment des traités du genre du *Mars Gallicus* de Jansénius.

La collection des manuscrits de la bibliothèque contenait aussi des trésors : elle comptait plus de 950 manuscrits. Il y avait là plusieurs manuscrits du XIII^e siècle, montrant des exemples typiques de la belle écriture post-caroline, des vies de Saints—dont le texte fut, heureusement, publié—des psautiers, des livres d'heures et des manuels liturgiques du XIII^e, XIV^e, et XV^e siècle. Plusieurs de ces codices contenaient de magnifiques enluminures et des miniatures.

en pleine page. La partie la plus importante peut-être des manuscrits était constituée par une partie des anciennes archives de l'Université.

Ces archives de l'Université de Louvain ont eu une histoire mouvementée. Déjà en 1445 l'Université prend des mesures adéquates pour la conservation de ces archives : une amende frappait ceux qui détenaient chez eux des lettres adressées au *studium*. Pour pouvoir consulter ces documents, il fallait une permission spéciale de l'autorité et la présence de témoins délégués par elle. Dans la seconde moitié du XVIII^e siècle, les documents concernant *l'Alma Mater* sont nombreux et conservés avec soin aux halles universitaires. Les catalogues qui en furent alors dressés nous sont parvenus en partie. Lors de l'invasion française en 1794, Jean-François Van de Velde réussit à soustraire une partie de ces archives à la confiscation ordonnée par les commissaires de la République. La partie des archives confisquée par les Français se trouve maintenant aux archives générales du royaume à Bruxelles. Celle que Van de Velde réussit à sauver en 1794-1795 revint plus tard à Louvain et forma, avec des acquisitions faites depuis lors en diverses mortuaires, une bonne partie de la collection des manuscrits de la bibliothèque de Louvain. On y trouvait notamment plusieurs listes d'immatriculation, une partie des actes de la faculté des arts et de celle de médecine, une collection de certificats délivrés à des étudiants qui s'illustrèrent plus tard dans la science, des actes de procès soutenus par l'Université à propos de nominations aux bénéfices, un nombre considérable de pièces se rapportant aux priviléges de l'Université, enfin plusieurs manuscrits de cours et d'ouvrages rédigés par des professeurs célèbres de l'ancienne *Alma Mater*. Récemment, j'avais moi-même retrouvé une partie des papiers de Jean-François Van de Velde, dernier président du Collège du Saint-Esprit, et ces documents jetaient une lumière nouvelle sur l'histoire de l'Université à l'époque de la révolution française. Enfin, tous les visiteurs de la bibliothèque connaissaient le fameux manuscrit olographe de Thomas à Kempis, et l'exemplaire sur vélin du fameux ouvrage d'André Vésale "De humani corporis fabrica" qui fut offert à la bibliothèque par Charles Quint lui-même. En 1909, lorsque l'Université fêta le soixante-quinzième anniversaire de sa réorganisation, l'évêque de Bois-le-Duc avait gracieusement remis à l'Université la bulle de fondation originale,

délivrée par le pape Martin V en 1425, et qui était conservée depuis l'époque de Napoléon au grand Séminaire de Haren (Brabant Septentrional). N'oublions pas de signaler ici que l'unique manuscrit d'un *concerto* composé par le grand pianiste De Greef, professeur au conservatoire royal de Bruxelles, se trouvait déposé aussi à la bibliothèque de Louvain.

En dehors des livres et des manuscrits, la bibliothèque de l'Université de Louvain possédait encore d'autres trésors. Dans la belle salle réservée aux livres d'histoire, se trouvaient diverses armoires contenant des *curiosa*, des raretés et des souvenirs de l'Université. On y voyait notamment une collection sigillographique intéressante, une collection numismatique de très grande valeur pour l'histoire de l'Université, un ensemble assez complet d'anciennes reliures en cuir, des mappemondes et des globes géographiques de l'époque de Mercator, un exemplaire de la reproduction du fameux *Breviarium Grimani*. Enfin, l'on y conservait aussi une collection de signatures autographes d'illustres visiteurs de la bibliothèque : on y trouvait des noms comme ceux de Victor Hugo et d'autres princes de la littérature.

Dans la salle de lecture réservée au public se trouvait un véritable musée historique, constitué par les portraits contemporains des plus illustres professeurs de l'Université, du plus grand intérêt pour l'histoire des Pays-Bas. On y voyait des portraits du grand humaniste Juste-Lipse, d'Erasme, d'Ericius Guteanus, de Jansenius, de Vésale. Dans la salle de lecture, débouchait l'accès à la salle des promotions. C'est dans cette salle que, depuis 1834, l'on conférait les doctorats solennels et que les réunions académiques avaient lieu avec toute la splendeur des temps anciens.

Les salles réservées à la bibliothèque formaient l'étage de l'ancienne Halle aux Draps. Au rez-de-chaussée, l'on avait installé, de temps immémorial, les auditoires de théologie et de droit. Mais, depuis deux ans, ces auditoires avaient été transportés au nouvel institut de Spoelbergh. Dès lors, toutes les salles du rez-de-chaussée des halles furent destinées à la bibliothèque. En restaurant ces salles, on découvrit, en dessous de la couche de plâtre qui les recouvrait depuis le XVII^e siècle, d'anciennes sculptures et des colonnes appartenant aux halles primitives de 1317. Dans l'une de ces salles, connue comme la place de réunion du sénat académique, se trouvait un magnifique portrait contemporain du pape Adrien VI, ancien professeur de

Louvain et fondateur du Collège du Pape. Ce portrait a été reproduit dans l'ouvrage récemment publié à Rome par le comte Pasolini sous le titre *Adriano VI*.

Depuis le moment où, le 26 avril 1914, la bibliothèque s'effondra dans le brasier allumé dans l'ancienne halle, ces manuscrits, ces livres, ces tableaux, ces collections ont péri ou disparu. En quelques heures les soldats allemands ont brutalement anéanti ces trésors qui n'étaient pas seulement le patrimoine de Louvain et de la Belgique, mais de tout l'univers civilisé. Ce qu'on trouve maintenant dans les rues adjacentes à la bibliothèque et parmi tous les débris et les ruines au-dessus desquels l'on peut difficilement grimper, ce ne sont que des feuillets de livres et de manuscrits, à demi consumés par le feu. Des halles, qui comprenaient la salle des promotions, la bibliothèque, le local où l'on gardait les toges des professeurs, les salles de réunion des facultés, le cabinet du recteur, le bureau du vice-recteur et celui de l'archiviste, il ne reste plus que des colonnes solitaires et noircies par le feu, des amas de pierres et de briques, des poutres à moitié consumées, des murs et des pans de murs, branlants et menaçant de s'abattre.

Les Vandales qui ont commis ce forfait n'ont pas compris la leçon léguée par les siècles et qui s'étalait en inscription sur les murs du vieux bâtiment : *Sapientia ædificavit sibi domum*.

Il sera peut-être intéressant de communiquer, en terminant, le fait que j'ai pu sauver, en quittant Louvain, et cela par suite du hasard, le manuscrit 906. Je l'avais chez moi en consultation : il contient la correspondance officielle de l'université depuis 1583 jusque 1637 environ. C'est peut-être là tout ce qui reste en ce moment des magnifiques trésors de la bibliothèque de l'Université de Louvain.¹

¹ Dans certains journaux, et notamment dans des journaux de Chicago, l'on a prétendu que les Allemands ont fait des efforts pour sauver la bibliothèque pendant l'incendie de Louvain. J'oppose à cette affirmation le démenti le plus catégorique.

STEPS TOWARDS THE RECONSTITUTION OF THE LIBRARY OF THE UNIVERSITY OF LOUVAIN.

AT a meeting of the Council of the John Rylands Library, held in the early part of December last, the Governors resolved to give some practical expression to their deep feelings of sympathy with the authorities of the University of Louvain, in the irreparable loss which they have suffered, through the barbarous destruction of the University buildings and the famous library.

It was further decided that this expression of sympathy should take the form of a gift of books to be selected by the librarian from the stock of duplicates in the possession of the library, which have gradually accumulated through the purchase *en bloc*, from time to time, of large and special collections. The latter almost inevitably contain a certain proportion of works of which copies are already to be found upon the library shelves. Together with such duplicates it was agreed to present a set of the printed catalogues and other publications issued by this institution.

A list of the works forming the first instalment of the proposed gift, and numbering upwards of two hundred volumes, was drawn up to accompany this offer, when it was made to the authorities of the University, through the medium of Professor Dr. A. Carnoy, and it was a source of intense gratification to the Governors to learn that "these volumes"—to quote Professor Carnoy's own words—"will actually be amongst the very first ones which have been effectually given to the future University Library in Louvain. Your donation will have an important place in the reconstitution of our University, since it is one of the very first acts which tend to the preparation of our revival."

As the University is at present dismembered and without a home, we have undertaken, at the request of the Louvain authorities, to house the volumes, which thus form the nucleus of the new library, until such time as the new buildings are ready to receive them.

Since these preliminary steps were taken, it has occurred to the

writer that there must be many other libraries and similar institutions, as well as private individuals, who would welcome the opportunity of sharing in this expression of practical sympathy, by taking part in the proposed reconstruction of the devastated library.

We gladly undertake, therefore, to receive and to be responsible for the custody of any suitable works which may be entrusted to us for this purpose.

We propose to institute a careful register of the names and addresses of the donors of such works, together with an exact record of their gifts, for presentation with the library, to serve as a permanent record of this modest attempt to demonstrate to the people of Belgium our grateful and heart-felt appreciation of the heroic sacrifices which they have made in their honourable determination to remain true to their pledges of neutrality.

It may be said that until a collection of books has been carefully classified and catalogued it is little better than a mob of books, and is of as little real service as a body devoid of the vitalizing power with which the breath of life endows it. Therefore it has been decided to give to this collection, whatever dimensions it may assume, the dignity of a live library, by classifying it according to the Brussels Extension of the Dewey Decimal Classification, and also by furnishing it with a carefully compiled catalogue, so that when the time comes for its transference to its new home, it may be placed upon the shelves prepared for its reception and be ready forthwith for use.

A careful perusal of Professor Van der Essen's interesting article, which accompanies this appeal, will enable readers to form an accurate idea of the nature of the former contents of the library, whose loss we so sorely deplore; and will afford them some guidance as to the character of the works required for the rehabilitation of the library on lines similar to those along which it has been consistently developed since its original foundation.

In order to prevent a needless duplication of gifts the writer would regard it as a favour if those who decide to respond to this appeal would, in the first instance, send to him a list of the works which they propose to present, so that the register may be examined with a view of ascertaining whether any of the titles already figure therein.

The names of the donors, with a description of their gifts, will be published quarter by quarter in the pages of the BULLETIN.

The list of works forming the library's first contribution towards the new library is given below.

ACCADEMIA della Crusca. *Vocabolario degli Accademici della Crusca.* Quarta impressione . . . *Firenze*, 1729-38. 6 vols. Fol.

AFFÒ (Ireneo) *Memorie degli scrittori e letterati parmigiani. Raccolte dal . . . l. Affò . . . Parma*, 1789-1833. 7 vols. in 9. 4to.

ALGER (William Rounseville) *A critical history of the doctrine of a future life. With a . . . bibliography of the subject. Philadelphia*, 1864. 8vo, pp. x, 914.

ANGERS. *Cartulaire noir de la cathédrale d'Angers. Reconstitué et publié par . . . Ch. Urseau. . . . Paris, Angers*, 1908. 8vo, pp. lxiv, 517.

ARGELLATI (Filippo) *Biblioteca degli volgarizzatori, o sia notizia dall'opere volgarizzate d'autori, che scrissero in lingue morte prima del secolo XV. Opera postuma del . . . F. Argelati . . . Coll'addizioni, e correzioni di Angelo Teodoro Villa. . . . Milano*, 1767. 5 vols. 4to.

ARISTOTLE.—*The metaphysics of Aristotle, translated from the Greek; with . . . notes . . . By Thomas Taylor. . . . London*, 1801. 4to, pp. lv, 467.

ARISTOTLE.—*The rhetoric, poetic, and Nicomachean ethics of Aristotle, translated from the Greek. By Thomas Taylor. . . . London*, 1811. 4to, pp. xxviii, 604.

ATHENIAN ORACLE. *The Athenian oracle: being an entire collection of all the . . . questions and answers in the old Athenian mercuries. . . . By a member of the Athenian Society. London*, 1703-10. 4 vols. 8vo.

BAILLY (Jean Louis Armand) *Notices historiques sur les bibliothèques anciennes et modernes; suivies d'un tableau comparatif des produits de la presse de 1812 à 1825, et d'un recueil de lois et ordonnances concernant les bibliothèques. Paris*, 1828. 8vo, pp. ij, 210.

BARBIER (A. A.) and DESESSARTS (N. L. M.) *Nouvelle bibliothèque d'un homme de gout. . . . Paris*, 1808-10. 5 vols. 8vo.

BÉRENGER (Laurent Pierre) *Esprit de Mably et de Condillac, relativement à la morale et à la politique. Grenoble*, 1789. 2 vols. 8vo.

BERGER (Samuel) *La Bible française au moyen âge. Étude sur les plus anciennes versions de la Bible écrites en prose de langue d'oïl. . . . Paris*, 1884. 8vo, pp. xvi, 450.

BIBLE.—*The prophecies of Isaiah. A new translation, with commentary and appendices, by . . . T. K. Cheyne . . . Fourth edition. . . . London*, 1886. 2 vols. 8vo.

BIBLE.—Les livres du Nouveau Testament. Traduits . . . d'après le texte grec le plus ancien . . . par Albert Rilliet. . . . Paris, Genève, 1860. 8vo.

BIBLE.—Nouum Testamentum Græcum, cum vulgata interpretatione Latina Græci contextus lineis inferta . . . atque alia Ben. Ariæ Montani Hispalensis opera e verbo redditæ. . . . Antuerpiæ, 1584. Fol.

BIBLE.—APOCRYPHA. Antilegomena : die Reste der ausserkanonischen Evangelien und urchristlichen Ueberlieferungen herausgegeben und übersetzt von Erwin Preuschen. Giessen, 1901. 8vo, pp. vi, 175.

BIBLE.—APOCRYPHA. Die apokryphen gnostischen Adamschriften. Aus dem Armenischen übersetzt und untersucht von Erwin Preuschen. Giessen, 1900. 8vo, pp. 90.

BIBLE.—APPENDIX. The Englishman's Hebrew and Chaldee concordance of the Old Testament . . . [Edited by G. V. Wigram]. Second edition. . . . London, 1860. 2 vols. 8vo.

BIBLIOGRAPHISCHE ADVERSARIA. Bibliographische adversaria. 'S Gravenhage, 1873-74 (-94). 6 vols. 8vo.

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BORGHINI (Vincenzo Maria) Discorsi di . . . V. Borghini. . . . Fiorenza, 1584-85. 2 vols. 4to.

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- The John Rylands Library, Manchester: an analytical catalogue of the contents of the two editions of "An English garner," compiled by Edward Arber, 1877-97, and rearranged . . . 1903-04. *Manchester*, 1909. 8vo, pp. vi, 221.
- The John Rylands Library, Manchester: catalogue of an exhibition of the principal English classics. . . . *Manchester*, 1910. 8vo, pp. xv, 85.
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CLASSIFIED LIST OF RECENT ACCESSIONS TO THE JOHN RYLANDS LIBRARY.

The classification of the items in this list is in accordance with the main divisions of the "Dewey Decimal System," and in the interest of those readers, who may not be familiar with the system, it may be advisable briefly to point out the advantages claimed for this method of arrangement.

The principal advantage of a classified catalogue, as distinguished from an alphabetical one, is that it preserves the unity of the subject, and by so doing enables a student to follow its various ramifications with ease and certainty. Related matter is thus brought together, and the reader turns to one sub-division and round it he finds grouped others which are intimately connected with it. In this way new lines of research are often suggested.

One of the great merits of this system is that it is easily capable of comprehension by persons previously unacquainted with it.

The distinctive feature is its employment of the ten digits, in their ordinary significance to the exclusion of all other symbols—hence the name, decimal system.

The sum of human knowledge and activity has been divided by Dr. Dewey into ten main classes—0, 1, 2, 3, 4, 5, 6, 7, 8, 9. These ten classes are each separated in a similar manner, thus making 100 divisions. An extension of the process provides 1000 sections, which can be still further sub-divided in accordance with the nature and requirements of the subject. Places for new subjects may be provided at any point of the scheme by the introduction of new decimal points. For the purpose of this list we have not thought it necessary to carry the classification beyond the hundred main divisions, the arrangement of which will be found in the "Order of Classification" which follows :—

ORDER OF CLASSIFICATION.

000 General Works.

- 010 BIBLIOGRAPHY.
 020 LIBRARY ECONOMY.
 030 GENERAL CYCLOPEDIAS.
 040 GENERAL COLLECTIONS.
 050 GENERAL PERIODICALS.
 060 GENERAL SOCIETIES.
 070 NEWSPAPERS.
 080 SPECIAL LIBRARIES. POLYGRAPHY.
 090 BOOK RARITIES.

100 Philosophy.

- 110 METAPHYSICS.
 120 SPECIAL METAPHYSICAL TOPICS.
 130 MIND AND BODY.
 140 PHILOSOPHICAL SYSTEMS.
 150 MENTAL FACULTIES. PSYCHOLOGY.
 160 LOGIC.
 170 ETHICS.
 180 ANCIENT PHILOSOPHERS.
 190 MODERN PHILOSOPHERS.

200 Religion.

- 210 NATURAL THEOLOGY.
 220 BIBLE.
 230 DOCTRINAL THEOL. DOGMATICS.
 240 DEVOTIONAL AND PRACTICAL.
 250 HOMILETIC. PASTORAL. PAROCHIAL.
 260 CHURCH. INSTITUTIONS. WORK.
 270 RELIGIOUS HISTORY.
 280 CHRISTIAN CHURCHES AND SECTS.
 290 NON-CHRISTIAN RELIGIONS.

300 Sociology.

- 310 STATISTICS.
 320 POLITICAL SCIENCE.
 330 POLITICAL ECONOMY.
 340 LAW.
 350 ADMINISTRATION.
 360 ASSOCIATIONS AND INSTITUTIONS.
 370 EDUCATION.
 380 COMMERCE AND COMMUNICATION.
 390 CUSTOMS. COSTUMES. FOLK-LORE.

400 Philology.

- 410 COMPARATIVE.
 420 ENGLISH.
 430 GERMAN.
 440 FRENCH.
 450 ITALIAN.
 460 SPANISH.
 470 LATIN.
 480 GREEK.
 490 MINOR LANGUAGES.

500 Natural Science.

- 510 MATHEMATICS.
 520 ASTRONOMY.
 530 PHYSICS.
 540 CHEMISTRY.
 550 GEOLOGY.
 560 PALEONTOLOGY.
 570 BIOLOGY.
 580 BOTANY.
 590 ZOOLOGY.

600 Useful Arts.

- 610 MEDICINE.
 620 ENGINEERING.
 630 AGRICULTURE.
 640 DOMESTIC ECONOMY.
 650 COMMUNICATION AND COMMERCE.
 660 CHEMICAL TECHNOLOGY.
 670 MANUFACTURES.
 680 MECHANIC TRADES.
 690 BUILDING.

700 Fine Arts.

- 710 LANDSCAPE GARDENING.
 720 ARCHITECTURE.
 730 SCULPTURE.
 740 DRAWING, DESIGN, DECORATION.
 750 PAINTING.
 760 ENGRAVING.
 770 PHOTOGRAPHY.
 780 MUSIC.
 790 AMUSEMENTS.

800 Literature.

- 810 AMERICAN.
 820 ENGLISH.
 830 GERMAN.
 840 FRENCH.
 850 ITALIAN.
 860 SPANISH.
 870 LATIN.
 880 GREEK.
 890 MINOR LANGUAGES.

900 History.

- 910 GEOGRAPHY AND DESCRIPTION.
 920 BIOGRAPHY.
 930 ANCIENT HISTORY.
 940 EUROPE.
 950 ASIA.
 960 AFRICA.
 970 NORTH AMERICA.
 980 SOUTH AMERICA.
 990 OCEANICA AND POLAR REGIONS.

Modern

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10. Seville. *Catedral.-Biblioteca Capitular*. La Bibliothèque française de Fernand
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 Série départementale. Tome IV. Province de Bretagne.—1914.

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WASHINGTON: Library of Congress. Additional references on the cost
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 Meyer. . . . Washington, 1912. 8vo, pp. vi, 120. R 22931

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- Calendar of the papers of John Jordan Crittenden. Prepared from the original manuscripts in the Library of Congress by C. N. Feamster. . . . *Washington*, 1913. 8vo, pp. 335. R 34077
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Paris, 1914. 8vo, pp. v, 334. R 35409

ICELAND.—CORNELL UNIVERSITY. Islandica : an annual relating to
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. . . *Ithaca*, N.Y., 1913. 1 vol. 8vo. *In progress.* R 20305

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MISSIONS.—WEITBRECHT (H. V.) A bibliography for missionary students. [Published for the Board of Study for Preparation of Missionaries.] London, 1913. 8vo, pp. vi, 141. R 33762

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1-2. Edited by A. L. Guthrie.

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* * On the binding is a cipher commonly associated with the names of Henry II and Diane de Poictiers, reproduced as the first illustration on page 9 of Vol. I of Guigard : *Nouvel armorial du bibliophile.*

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